

2019

Sri Nanak Prakash Granth



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Sikh Scriptures - A wealth of treasure

Sunday, February 21, 2010



Sikhism like all other major faiths has a vast amount of scriptures both historical and spiritual. The majority of which are found in the original Gurmukhi script but others can be found in Hindi, Sanskrit, Braj, Shahmukhi and Farsi.

What I hope to do with this blog is to translate into English the basic meanings of a number of Granths starting with the Sri Nanak Parkash written by the Kavi (Poet) Bhai Santokh Singh Ji. I will not be giving a historical analysis as this can be heard through the exegesis of the text by Sant Giani Kirpal Singh Ji Boparai Walae on www.gurmatveechar.com

The translation of the text will be basic and will not contain additional commentary as it is designed so people who wish to read this blog will be able to grasp the basic content of the scriptures.

Also I would have loved to have put the Gurmukhi to each line from the texts within the blogs however I am struggling to get to grips with the Gurmukhi Unicode and for this reason have just put on the English translation which is numbered so it can be followed along with the Gurbani which is available on www.ik13.com thanks to the seva of Sant Baljinder Singh Ji Rara Sahib Walae

If you do get a moment please take some time out and have a read of the blogs posted on here. Hopefully this blog will be regularly updated.

If there are any mistakes I apologise in advance for these and am happy for anyone to add their constructive or negative feedback/criticism for anything I have stated.

Sri Nanak Parkash - Post 001

Sunday, February 21, 2010

Above is a painting of Kavi Bhai Santokh Singh Ji who was the writer of this enormous Granth. I will now begin a translation of the Sri Nanak Parkash which begins with a list of invocations to God and to Saraswati who in a transcendent form is in the form of a pen. What one should understand is that this is not an invocation to the demi goddess in any way but that to the power of the Lord who is known through her many names such as Maya, Chandi, Kali, Chandka, etc.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is One God who is realised through the grace of the True Guru.



ਅਥ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਲਿਖਯਤੇ ।

Now the text of the Sri Nanak Parkash is being written

ਅਧਯਾਯ ਪਹਿਲਾ

The First Adhyai

ਦੋਹਰਾ ॥ ਏਕੰਕਾਰਾ ਸਤਿਗੁਰੂ ਤਿਹਿ ਪ੍ਰਸਾਦਿ ਸਚੁ ਹੋਇ । ਵਾਹਿਗੁਰੂ ਜੀ
ਕੇ ਫਤੇ ਵਿਘਨ ਵਿਨਾਸਨ ਸੋਇ ॥੧॥

Couplet - The Guru is the form of the One Lord and through his grace does one realise the true form of God. God is continuously victorious and so are those who meditate on him also, for this reason God remove all obstacles and problems to enable this text from being completed.1.

ਕਬਿੱਤ ॥ ਤੀਨੋ ਲੋਕ ਬਰ ਦਾਨੀ ਤੀਨੋ ਜਾਚੈ ਮਹਾਰਾਨੀ ਤੀਨੋ ਤਾਪ ਹਾਨੀ ਆਦਿ ਤੀਨੋ ਗੁਨ ਮੰਡਿਕਾ ।

Kabit - O Saraswati (whose transcendent form is that of the pen) you are the one who is enabling me to write this enormous Granth. You are the one who gives knowledge in the three realms. The demons, the humans and the demi gods all are asking you for knowledge. You are the one who alleviates the three different types of pain and suffering. You are the one from the primal beginning who gives the three different virtues of Sato, Rajo and Tamo to the writers bringing them praise.

ਤੀਨੋ ਕਾਲ ਮਾਨੀ ਤੀਨੋ ਸ਼ਕਤਿ ਪ੍ਰਧਾਨੀ ਤਵ ਤੀਨੋ ਕ੍ਰਿਤਵਾਨੀ ਤੀਨੋ ਗਾਨੀ ਬਰ ਬੰਡਿਕਾ ।

You have been respected by the poets during the three phases of time. You are the three different types of power that bring about boons. You are the doer of the three duties of creation, sustenance and destruction. You are the one who has been praised by the poets in the three time periods as you are the granter of boons.

ਦੀਨੀ ਰਜਧਾਨੀ ਬੱਜ੍ਰ ਪਾਨੀ ਕੇ ਕ੍ਰਿਪਾਨ ਪਾਨੀ ਜਾਨੀ ਮੈਂ ਭਵਾਨੀ ਸੁਖ ਖਾਨੀ ਖਲ ਬੰਡਿਕਾ ।

You are the one who enables one to grasp a sword and the one who returned the rule over the demi gods and the heavens to Indar. You are the one who gives bliss to those who worship God and destroys others such as demons.

ਨਮੋ ਨਮੋ ਬਾਕ ਬਾਨੀ ਜੋਤਿ ਬਿਦਤਾਨੀ ਦਾਸ ਰਸਨਾ ਬਸਾਨੀ ਜੈਤਿ ਜੈਤਿ ਮਾਤ ਚੰਡਿਕਾ ॥੨॥

I pay my salutations to you again and again Saraswati who is present within each and every being. You are the one who resides on the tongue of the poet Bhai Santokh Singh Ji, may you be forever praised who is the motherly power within creation. 2.

Sri Nanak Parkash - Post 002

Monday, February 22, 2010

Now the following invocation made by Kavi Santokh Singh Ji is to his beloved, who is the Lord.

ਦੋਹਰਾ ॥ ਸਰਬ ਬਯਾਪੀ ਨਿਤ ਨਯੇ ਸਤਿ ਚਿਤ ਆਨੰਦ ਰੂਪ । ਮੇ ਉਰ ਮੈਂ ਪ੍ਰਗਟੇ ਸਦਾ ਜੇ ਚਰ ਅਚਰ ਅਨੂਪ ॥੩॥

Couplet - O Lord you are omnipresent throughout creation and never age or become old.

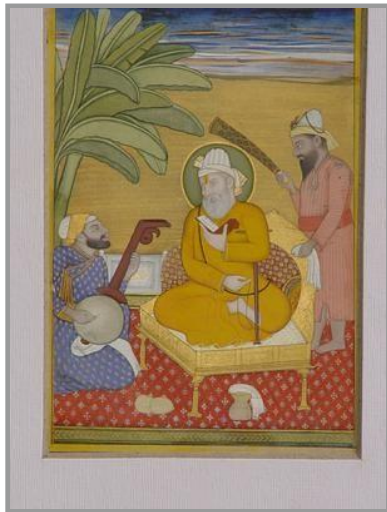
You are the form of supreme truth, supreme consciousness and complete bliss. O Lord forever be radiant within my heart and remain present within me. 3.

ਸ੍ਵੈਯਾ ॥ ਅੰ ਪਰਮਾਤਮ ਆਤਮਭੂ ਪਦਮਾਪਤਿ ਪੰਚ ਖਤੰਗ
ਅਰਾਤੀ । ਬਾਯੁ ਬਿਨਾਯਕ ਬਾਯੁ ਸਖਾ ਬਨਰਾਇ ਬ੍ਰਿਖਾਬ੍ਰਿਖ
ਸੈਲਨ ਪਾਤੀ । ਸ੍ਰੀਦਹਿ ਸੁਰ ਸਸੀ ਉਡ ਅੰਤਕ ਮਾਨਵ ਦਾਨਵ
ਦੇਵ ਸੰਗਾਤੀ । ਬੰਦਨਤਾ ਕਰ ਬੰਦਨ ਕੈ ਨਿਤ ਆਨੰਦ ਕੰਦ
ਮੁਕੰਦ ਜਿ ਖਯਾਤੀ ॥੪॥

Savaiya - O Lord you one, unique and without an equal. All the beings within creation pay their respects to you. The demi god Brahma pays his respects to you, The husband to Laxmi who is the demi god Vishnu pays his respects to you, the holder of the five arrows Kaamdev is also paying his respects to you along with Shiva. The element of wind, Ganesh, the element of fire, the element of water, the nature and the king of the demi gods Indar are all paying their respects to you and offering salutations. The demi gods such as Kuber, the sun, the moon, the stars, Dharamraaj who is the righteous king, the demons and demi gods along with their families stand with both of their hands folded pay their respects and salutations to the divine Lord. O God you are the root of all bliss like a cloud showering all with bliss. You are the granter of liberation and ever present. 4.

Sri Nanak Parkash - Post 003

Monday, February 22, 2010



Now we find the invocation to the first Guru, Sri Guru Nanak Dev Ji. A painting from a manuscript is posted above showing Sri Guru Nanak Dev Ji with his companions Bhai Bala Ji fanning the Guru in a standing position while Bhai Mardana Ji is playing the Rabab. The word Sri is a term used for a respectable individual and will be repeated again and again in front of the names of many individuals in the Historical Granths. It is not to be confused with a name but an Honourable title such as titles given out in the west such as Sir, Dame, Lord, etc.

The fifth stanza in the first Adhyai begins with the invocation to the great Guru;

ਦੇਹਰਾ ॥ ਸ੍ਰੀ ਨਾਨਕ ਪੁਰੁਸ਼ੋਤਮੰ ਪਰਮ ਪਰਾਵਰ ਨਾਥ । ਯੁਗਲ ਚਰਨ
ਮਮ

ਬੰਦਨਾ ਧਰ ਪਰ ਧਰਿਕਰਿ ਮਾਥ ॥੫॥

Couplet - Sri Guru Nanak Dev Ji you are greater then the greatest beings in creation. You are the leader (Nath) of the the greatest of beings to have ever lived including the demi gods. I pay my respect to the two holy feet of Sri Guru Nanak Dev Ji by placing my forehead to the earth in reverance to you. 5.

ਸ੍ਵੈਯਾ ॥ ਬਰ ਚਾਰ ਪਦਾਰਥ ਦਾ ਬਰ ਚਾਰ ਬਿਚਾਰ ਕੇ ਮੂਰ ਉਦਾਰ
ਸੁਹਾਵੈ । ਉਪਕਾਰਿ ਸਖਾ ਸੁਖਕਾਰ ਸਦਾ ਤਮ ਪਾਰ ਕਰੈ ਉਰ ਮੋ ਬਸ
ਜਾਵੈ । ਅਘ ਜਾਲਨਿ ਤੇ ਜਮ ਜਾਲਿਨਿ ਤੇ ਕਲਿ ਕਾਲਨ ਤੇ ਤਤਕਾਲ
ਛੁਟਾਵੈ । ਅਰਬਿੰਦ ਬਿਖੇ ਗੁਨ ਏ ਸਭਿ ਹੋਹਿ ਤਬੈ ਉਪਮਾ ਪਗ ਸ੍ਰੀ
ਗੁਰ ਪਾਵੈ ॥੬॥

Savaiya - Sri Guru Nanak Dev Ji a devotee is able to gain the four greatest virtues of Dharam (Religious action), Arth (Acquisition of wealth and worldly possessions), Kama (fulfillment and enjoyment of desires) and Moksh (liberation from the cycle of birth and death) from your holy feet. Your feet is the sanctuary from where deliberation takes place and one is able to propagate the radiance of knowledge within. Sri Guru Nanak Dev Ji were the great being who manifest on the earth for the assistance of others and forever granted a feeling of peace. Those people who are able to propagate the feet of Sri Guru Nanak Dev Ji within their heart will be able to eradicate their ignorance and safely swim across this worldly ocean to liberation. The feet of Sri Guru Nanak Dev Ji are able to eradicate the sins of an individual, the pain and suffering of Kaljug (the current age of ignorance) and the noose of death from the angel of death (Jamdhoot). Bhai Santokh Singh Ji says that if a person is to have all of the good virtues similar to a lotus blossom (This metaphor is given as a lotus blossom remains in the dirt but unaffected by its surroundings and focuses totally on the sun, in the same way a Sikh should be untouched by the surroundings and focus on the Guru) then only then can they propagate and gain the praise for the holy feet of Sri Guru Nanak Dev Ji. 6.

Sri Nanak Parkash - Post 004

Tuesday, February 23, 2010

First of all before I begin this post I just want to thank Bhai Jvala Singh for his Nishkaam Seva in writing out the verses from the Sri Nanak Parkash in Gurmukhi. I wish to thank him for his efforts to bring this text to those who read this blog. Can I suggest to all to visit Bhai Jvala Singh Ji's blog which contains some of the most unique and informative information about Puratan Sikhi on the web today. The blog address is <http://sikh-reality.blogspot.com/>



Right back to the text, above is a water painting of Sri Guru Angad Dev Ji who were the second Sikh Guru. In the following stanzas 7 and 8 we find the invocation to Sri Guru Angad Dev Ji by Kavi Bhai Santokh Singh Ji. The words are piercing like an arrow and although the translation being done is basic I hope the

message of the Bhai Sahib is conveyed in the same way

ਦੇਰਗਾ ॥ ਸ੍ਰੀ ਅੰਗਦ ਕੰਦਨ ਬਿਘਨ ਬਦਨ ਸੁ ਮੰਗਲ ਸਾਲ । ਪਰਨ ਸ਼ਰਨ ਕਰ ਚਰਨ ਕੇ ਨਮਸਕਾਰ ਧਰਿ ਭਾਲ ॥੭॥

Couplet - (Kavi Bhai Santokh Singh Ji now conveys the features of Sri Guru Angad Dev Ji) Sri Guru Angad Dev Ji is the Guru who is able to remove and destroy any impediments. Sri Guru Angad Dev Ji are the home of all bliss and all of their words/prophecies become true. By seeking refuge at the holy feet of Sri Guru Angad Dev Ji one can prostrate in front of him and pay my respects and salutations. 7.

ਸ਼੍ਰੇਯਾ ।

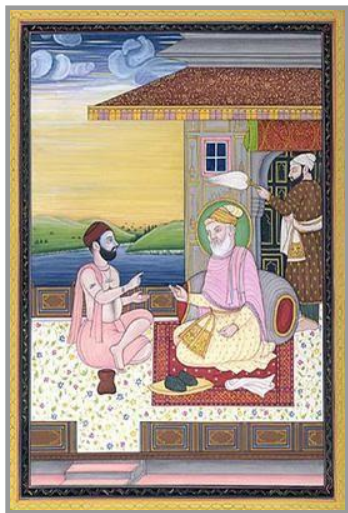
ਪਾਸੁ ਪਰਾਗ ਸੀ ਸੋਹਤਿ ਸੁੰਦਰ ਗੰਧਿ ਸੀ ਕੀਰਤਿ ਮੱਧ
ਬਸਾਨਾ । ਕੋਮਲਤਾ ਕੋਮਲਤਾ ਇਕ ਸੀ ਨਿਰਲੇਪਤਾ ਸੀ
ਨਿਰਲੇਪ ਸਮਾਨਾ । ਜੇ ਭਵ ਭੂਰ ਭਰਾ ਸਰਸੀ ਇਸ ਤੇ

ਨਿਤ ਉਰਧ ਸੇ ਬਿਗਸਾਨਾ । ਹੈਂ ਅਰਬਿੰਦ ਸੇ ਅੰਗਦ ਕੇ
ਪਗ ਮੋਖਦ ਏਕ ਬਿਸ਼ੇਖਤਾ ਜਾਨਾ ॥੮॥

Savaiya - (This Savaiya is always started by the last line which is referred to as Anvai Arth) Sri Guru Angad Dev Ji's feet are similar to a lotus blossom however there is one great distinction between the two and that is that the feet of Sri Guru Angad Dev Ji can grant liberation from the cycle of births and deaths. The similarity between the two is that the lotus blossom has pollen to top of it making it look beautiful whilst the feet of Sri Guru Angad Dev Ji is covered with fine dirt making them look wonderful. (It is regarded as good fortune to gain the dirt from the feet of the Guru as a blessing). The lotus blossom has a beautiful smell emanating from it and in the same way the feet of Sri Guru Angad Dev Ji have fame and glory from the lord emanating from their feet. Both the feet of Sri Guru Angad Dev Ji and the lotus blossom soft and tender. The lotus blossom remains unattached from the dirty water around it and in the same way Sri Guru Angad Dev Ji's feet are unattached from the dirt of this worldly existence. The lotus blossom is unaffected by the depth of the water and will constantly grow so that it is always above the level of water for it to blossom by while Sri Guru Angad Dev Ji remains above the depth of the material entrapment's of the world and blossom above the level of sin. For this reason although there are similarities between the lotus blossom and the holy feet of Sri Guru Angad Dev Ji however only the feet of the Guru can provide an individual with salvation from the cycle of birth and death. 8.

Sri Nanak Parkash - Post 005

Wednesday, February 24, 2010



The above image shows the third Guru, Sri Guru Amar Das Ji. The stanzas nine and ten of the Sri Nanak Parkash are invocations to the third Guru who was bestowed with the title of Guru at the grand age of 73 and remained the Sikh Guru for a period of 22 years until the age of 95 years.

The Stanzas from the Sri Nanak Parkash continues below;

ਦੇਹਰਾ ॥ ਸ੍ਰੀ ਸਤਿਗੁਰ ਬਰ ਅਮਰ ਜੀ ਸ਼ਰਨ ਨਰਨ ਦੁਖ ਹਰਨ । ਕਾਰਨ ਕਰਨ
ਸੁਜਾਨ ਮਨ ਨਮਸਕਾਰ ਤਿਨ ਚਰਨ ॥੯॥

Couplet - Sri Guru Amar Das Ji is the great Guru who give refuge to beings and demi gods, by doing so they can become immortalised and all of their pains are removed from them. Sri Guru Amar Das Ji is the doer of all in creation and the knower of everyones thoughts. Bhai

Santokh Singh Ji states due to this he has placed his head at the feet of the Guru to pay his respects and salutations. 9.

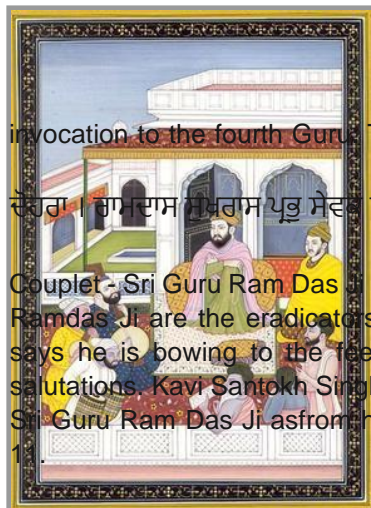
ਕਬਿੱਤ ॥ ਰਜਨੀ ਅਵਿਦਯਾ ਸਰ ਭ੍ਰਮ ਸੇ ਤਿਮਰ ਹਰਿ ਕੋਕ ਸੇ ਕਿੰਕਰ ਬਰ ਕੀਨੇ ਬ੍ਰਿਹ
ਛੀਨ ਹੈ । ਮਾਲ ਉਡ ਕਲਮਲ ਕੰਦਨ ਦੁਰਾਇ ਦਲ ਪਲ ਪਲ ਗਯਾਨ ਸੋ ਪ੍ਰਕਾਸ਼ ਭਵ
ਕੀਨ ਹੈ । ਬੇਮੁਖ ਕੁਮੁਦ ਦੁਖ ਸਨਮੁਖ ਕੰਜ ਸੁਖ ਗਤਿ ਸੇ ਭਗਤ ਨਿਤ ਜਾਨੀਏ ਅਧੀਨ ਹੈ
। ਅਮਰ ਦਰਸ ਭਾਨੁ ਲੱਛਨ ਸਮਾਨ ਸਭਿ ਏਕ ਗੁਨ ਅਧਿਕ ਪੈ ਤਪਤ ਬਿਹੀਨ ਹੈ
॥੧੦॥

Kabit - (Again with this stanza Anvai Arth are required where the last line is expounded first) A glimpse of Sri Guru Amar Das Ji is similar to that of the sun however a glimpse of the sun causes heat externally and internally while a glimpse of Guru Amar Das Ji is internally soothing. When the sun rises it eradicates the darkness of night in the same way the glimpse of Sri Guru Amar Das Ji eradicates the darkness of ignorance within the individual, all the doubts are eradicated by the glimpse of the Guru. In the way that the Chakva and Chakvi await the sun to rise so that it eradicates their detachment from the sun so they can be together in the same with the Gurus glimpse the wisdom and knowledge becomes embedded in the heart of the devotee allowing to to meet the Lord eradicating the separation. In the way that the stars disappears as the sun rises in the same way as the devotee gains a glimpse of Sri Guru Amar Das Ji the sins committed by the individual disappear. In the way that the sun slowly continues to radiate its light as the day goes on in the same way Sri Guru Amar Das Ji continues to radiate the heart of the individual with knowledge. In the same way the nocturnal flowers do not like the presence of the sun the apostates also do not like to see a glimpse of Sri Guru Amar Das Ji. Those flowers who are orientated to the sun such as the lotus blossom gain peace when the sun is risen in the same way the devotee feels bliss on the the sight of the Guru. As the sun is under the influence of time and the routine of the solar system, Sri Guru Amar Das Ji is under the subjection of the Bhagats (holy men of God). 10.

Sri Nanak Parkash - Post 006

Wednesday, February 24, 2010

Above is a painting of Sri Guru Ram Das Ji who was the fourth Guru of the Sikhs. He we can see a court attended by bards and disciples reading scripture and reciting hymns to kirtan. Sri Guru Ram Das Ji are the first of the Sodhi dynasty to become Guru of the Sikhs. Guru Ram Das Ji were the son in law of Sri Guru Amar Das Ji and their dynasty kept the seat of Guruship until the passing of the title to Sri Guru Granth Sahib Ji. Guru Ram Das Ji was brought up in a very poor household and worked from a young age, amazingly they wrote over 900 hymns which can be found in the Sri Guru Granth Sahib Ji in 30 out of the 31 different musical measures



Kavi Bhai Santokh Singh Ji has written the next two stanzas which are numbered eleven and twelve as an invocation to the fourth Guru. The translation of the Sri Nanak Parkash continues below;

ਦੇਹਰਾ । ਰਾਮਦਾਸ ਸਿਖਰਾਸ ਪ੍ਰਭੂ ਮੇਵਾ ਤ੍ਰਾਸ ਬਿਚਾਰ । ਪਗ ਪਰ ਮੁਰ ਪਰਣਾਮ ਹੈ ਪਰਨਾ ਸ਼ਰਨ ਵਿਚਾਰ ॥੧੧॥

Couplet - Sri Guru Ram Das Ji are the form of the Lord and the repository of bliss. Sri Guru Ramdas Ji are the eradicators of fear tormenting an individual. Bhai Santokhs Singh Ji says he is bowing to the feet of Sri Guru Ram Das Ji and paying his respects and salutations. Kavi Santokh Singh Ji states that he yearns for a place of shelter at the feet of Sri Guru Ram Das Ji as from there all boons are bestowed and all troubles are removed.

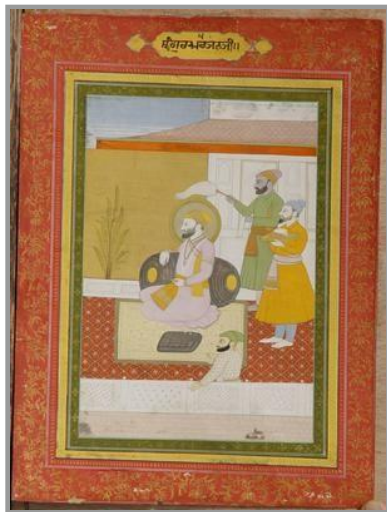
ਕਬਿਤ । ਪੁਖਕਰ ਭਰੇ ਪੁਖਕਰ ਪੁਖਕਰ ਜਯੇ ਪੇਖ ਕਰਿ ਸਸੀਕਰ ਕਰੈ ਦੁਤਿ ਹੀਨ
ਹੈ । ਪੁਖਕਰ ਹੀਨ ਦਿਨਕਰ ਕਰੇ ਛੀਨ ਤਿਸ ਖਰ ਧਾਰੀ ਦੇਹਿ ਪਰ ਯਾਂ ਤੇ ਮੈ

ਮਲੀਨ ਹੈ । ਸੁਖਮਾ ਨਿਹਾਰ ਭੋਰ ਦਾਹਿਤਿ ਅਪਾਰ ਆਨ ਜਾਰਤਿ ਤੁਖਾਰ ਏਤੇ
 ਐਗੁਨ ਅਧੀਨ ਹੈ । ਸਤਿਗੁਰੁ ਰਾਮਦਾਸ ਚਰਣ ਮੁਕਤਿ ਦੇਤਿ ਉਪਮਾ ਕਮਲ ਕੀ
 ਨ ਬਨੈ ਬਿਧਿ ਹੀਨ ਹੈ ॥੧੨॥

Kabit - (Again with this stanza the last line is to be translated first) The feet of Sri Guru Ram Das Ji grant the boon of liberation but a lotus blossom cannot grant such a boon. (Now Bhai Santokh Singh Ji goes on to state the similarities between a lotus blossom and Sri Guru Ram Das Ji) in a pool of water the lotus blossom resides and blooms, however on seeing the moon the lotus blossom closes hiding its beauty. If the pool of water is to evaporate then the effect of the sun on the blossom would be to burn, killing its beauty. The stem of the lotus blossom forever remains covered in the dirt of the mud and silt. Due to the beauty of the lotus blossom many insects come and take the nectar from it slowly killing the beauty of the flower. When the season changes and the weather cools the freezing temperatures cause the lotus blossom to die. The lotus blossom forever remains a subordinate to its surroundings whilst Sri Guru Ram Das Ji is not affected or a subordinate to the surroundings, the Guru remains independent to the environment around him. For this reason although there are similarities in metaphorical senses the lotus blossom cannot be considered the same as the Guru in its nature.12.

Sri Nanak Parkash - Post 007

Thursday, February 25, 2010



Above is a painting of Sri Guru Arjan Dev Ji, the fifth Sikh Guru. Sri Guru Arjan Dev Ji played a major part in shaping the Sikh faith both externally and internally. During the life of Sri Guru Arjan Dev Ji he created the Sri Harmandir Sahib (commonly known as the Golden Temple in Amritsar), created the Sri Adi Granth which later was recompiled by Sri Guru Gobind Singh Ji to become the holy Sri Guru Granth Sahib Ji we see today. Sri Guru Arjan Dev Ji overcame difficult conditions during the period he was Guru of the Sikhs due to an internal rift and conspiracy where his older brothers Prithi Chand and Mahadev both disputed the authority of Sri Guru Arjan Dev Ji and stated they were actually the Guru of the Sikhs. Sri Guru Arjan Dev Ji also wrote more hymns than any other Guru or

Bhagat found in the sacred Sri Guru Granth Sahib Ji.

Sri Guru Arjan Dev Ji also faced the persecution from the Moghul Emperor Jahangir due to distorted facts given by Prithi Chand and Chandu. Sri Guru Arjan Dev Ji became the first Sikh Martyr and at all times remained in divine bliss.

Below continues the stanzas of the Sri Nanak Parkash which are now invoking the glory of Sri Guru Arjan Dev Ji. These stanzas are numbered thirteen and fourteen and translated below.

ਦੇਹਰਾ । ਸ੍ਰੀ ਅਰਜਨ ਸ੍ਰੇਤਾ ਅਰਜ ਸਿਰਜਨ ਆਰਜਤਾਯ । ਲਰਜਤਿ ਜਮ ਜਿਨ ਨਾਮ ਤੇ ਬੰਦੋ ਤਿਨ ਜੁਗ ਪਾਯ ॥੧੩॥

Couplet - Sri Guru Arjan Dev Ji is the great guru who listens to the requests of his devotees and due to this Sri Guru Arjan Dev Ji is the Guru who creates greatness in the devotee and

gives the devotee glory. By saying the name of Sri Guru Arjan Dev Ji the Jamdhoots (angels of death) begin to shake in fear. Bhai Santokh Singh Ji says that he is paying his respects to the feet of Sri Guru Arjan Dev Ji. 13 ਕਬਿੱਤ । ਲੋਚਨ ਬਿਲੋਕਤਿ ਨ ਚਾਹੈ ਚਿਤ ਆਨ ਦੁਤਿ ਬਿਸ਼ੇ ਕੇ ਬਿਲਾਸ ਆਸ ਪਾਸਨ ਨ ਜਾਵਈ ।

ਕਾਨ ਆਨ ਗਾਨ ਤਾਨ ਸੁਨੈ ਨ ਅਯਾਨ ਜਿਵ ਬਿਸਰਾ ਅਪਾਨ ਤਨਮਾਨ ਸੋ ਨ ਆਵਈ । ਭਈ ਉਨਮੋਤਿ ਗਤਿ ਆਨੰਦ ਉਦਧਿ ਵਤਿ ਚਿੱਤ ਮੈਂ ਬਿਓਗ ਤਿਸ ਕਬਹੂੰ ਨ ਭਾਵਈ । ਜਾਨ ਅਰਜਨ ਪਦ ਪਦਮ ਕੇ ਦੇਖਿ ਕਰਿ ਸਿੱਖ ਮਨ ਭੋਰ ਭਯੋ ਭ੍ਰਮਤਿ ਲੁਭਾਵਈ ॥੧੪॥

Kabit - (Again the last line of this stanza is to be expounded first) By seeing the feet of Sri Guru Arjan Dev Ji which are similar to a lotus blossom the mind of Sikh becomes similar to a bee who constantly remains around the flower. Due to becoming intoxicated with love for the Guru the devotee remains attached to the holy feet of Sri Guru Arjan Dev Ji. If a person is to gain a glimpse of the divine image of Sri Guru Arjan Dev Ji then they will not see anything or anyone else in creation to be as beautiful or great. Even if there are numerous materialistic or sensual pleasures surrounding this devotee they will not be able to distract the devotee from the beauty of Sri Guru Arjan Dev Ji. If a person is to hear the discourses from the mouth of Sri Guru Arjan Dev Ji then they will remain intoxicated in the divine sermons and meditation whilst refraining to listen to anything else such as folk music or slander. The devotee completely forgets about himself and the vice of ego becomes totally removed. The devotee becomes intoxicated in the name of the Lord and internally become an ocean of bliss. The devotee never becomes unattached from the link that they internally have with Sri Guru Arjan Dev Ji. 14

Sri Nanak Parkash - Post 008

Thursday, February 25, 2010



Above is a picture of Sri Guru Hargobind Ji the Sixth Guru of the Sikhs. Sri Guru Hargobind Ji transformed the Sikhs from saints to saint soldiers. They adopted the art of weapons, martial arts, created the Akal Takhat (eternal throne) and many other practices. Sri Guru Hargobind Ji was the only son of Sri Guru Arjan Dev Ji and survived three attempts on his life whilst he was just in his infant years. Guru Hargobind Ji along with the newly martialized Sikhs fought in four battles against the imperial forces of the Moghul Emperor Shah Jahan.

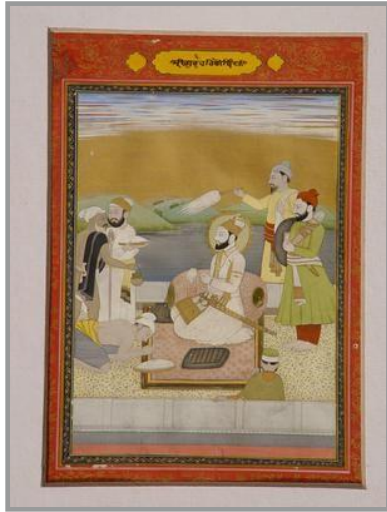
Bhai Santokh Singh Ji writes the stanzas numbered fifteen and sixteen as an invocation to Sri Guru Hargobind Ji which is translated below;

ਦੇਹਰਾ । ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਵਿੰਦ ਬਰ ਸਨਧਬੱਧ ਧਰਿ ਧਯਾਨ । ਬੰਦ ਦੇਉ ਕਰ ਬੰਦਨਾ ਸੁੰਦਰ ਦੁਤਿ ਮਦਨਾਨ ॥੧੫॥

Couplet - Sri Guru Hargobind Ji are the greatest as they are the ones who cut ignorance and embed knowledge and within an individual. Sri Guru Hargobind Ji remain forever ready, they are both a saint and a soldier by adopted both combat weapons and projectile weapons they remain forever ready. Bhai Santokh Singh Ji states he is holding both hands

together and bowing in respect to Sri Guru Hargobind Ji as Sri Guru Hargobind Ji are so handsome that not even the demi god Kamdev can be considered an equal. 15.

ਕਬਿੱਤ । ਅਮਲ ਕਮਲ ਜੈਸੇ ਕੈਸੇ ਕਹੌਂ ਪਦ ਜੁਗ ਰਜਨੀ ਮੈਂ ਆਨ ਗਤਿ ਹੋਤਿ ਜਿਨ
ਬਾਨ ਹੈ । ਜਾਨਿਯੋ ਸੰਤਾਨ ਕੇ ਸਮਾਨ ਬਨੈ ਅਨਬਨ ਦਾਨੀ ਮਨ ਕਾਮਨਾ ਨ ਦਾਨੀ ਮੋਖ
ਗਯਾਨ ਹੈ । ਚਿੰਤਾਮਣਿ ਜੈਸੇ ਨਖ ਭਾਖੇ ਨ ਪਰਤਿ ਮੁਖ ਮੋਹ ਨ ਮਿਟਾਵੈ ਦੁਖ ਜਾਨਤਿ
ਜਗਨ ਹੈ ।



ਸ੍ਰੀ ਹਰਿਗੋਵਿੰਦ ਪਦ ਆਨੰਦ ਕੇ ਕੰਦ ਜੋਉ ਉਪਮੇਯ ਆਪ ਪੁਨ ਆਪੇ
ਉਪਮਾਨ ਹੈ ॥੧੬॥

Kabit - Bhai Santokh Singh Ji are saying, How can i say that the feet of Sri Guru Hargobind Ji are similar to two white lotus blossoms? How can i compare the two as the Blossom closes when day turns to night but the Guru forever remains in the same state. Then if i am to compare the feet of Sri Guru Hargobind Ji to Kalap Brich (The wish fulfilling tree) I will still not be able to do the glory of the Guru's feet justice? The reason why the two cannot be compared is although the Kalap Brich is able to give an individual their desired with it can not grant knowledge or liberation from the cycle of life and death whilst the Guru's feet are able to grant these two boons. How can i compare the feet

of the Guru with the Chantimuni (a precious jewel that gives you your conscious desire). This is due to the fact that the Chintamuni creates attachment for material pleasures whilst the Guru's feet are able to prevent the vice of attachment. Sri Guru Hargobind Ji's feet are the granter of bliss to the devotee as they are the item of praise and to be praised at the same time. 16.

Above is another watercolour painting of Sri Guru Hargobind Ji.

Sri Nanak Parkash - Post 009

Friday, February 26, 2010



Above is a water painting of Sri Guru Har Rai Ji who were the seventh Sikh Guru. Sri Guru Har Rai Ji were the youngest son of Baba Gurditta Ji and the grandson of the sixth Guru, Sri Guru Hargobind Ji. Sri Guru Har Rai Ji always kept an army of 2200 armed

Sikh soldiers with them as instructed by Sri Guru Hargobind Ji however during their life they did not have to participate in any battles like their grandfather.

Kavi Santokh Singh Ji is now writing an invocation to Sri Guru Har Rai Ji in the Sri Nanak Parkash. These are found in stanzas seventeen and eighteen of the first Adhyai of the Sri Nanak Parkash. Below is the English translation of the seventeenth stanza;

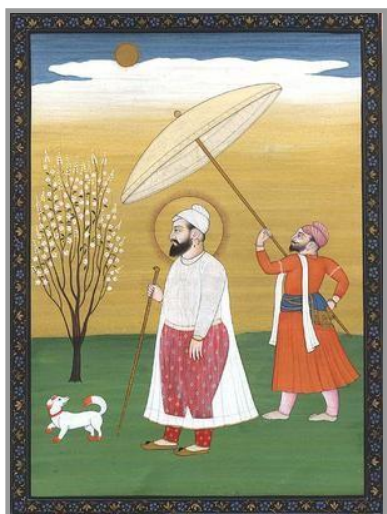
ਦੋਹਰਾ ॥ ਸ੍ਰੀ ਸਤਿਗੁਰ ਹਰਿਰਾਇ ਕੇ ਨਾਇ ਧਯਾਇ ਅਘ ਜਾਇ । ਕਰਿ
ਪਦ

ਪਰ ਪਰਣਾਮ ਕੇ ਜਿਹ ਤੇ ਨਿਧਿ ਸਿਧਿ ਆਇ ॥੧੭॥

Couplet - By focusing all of your thoughts and concentration on remembering the name of Sri Guru Har Rai Ji one is able to eradicate all the causes of pain. I bow to the feet of Sri Guru Har Rai Ji in respect as from here one can gain all the Siddhis (occult powers) and Niddhis (treasure).

Sri Nanak Parkash - Post 010

Friday, February 26, 2010



Above is another water painting of Sri Guru Har Rai ji, the seventh Sikh Guru who are walking along whilst a devotee shades the Guru with a canopy. I have translated in the previous post a couplet from the Sri Nanak Parkash regarding an invocation to Sri Guru Har Rai Ji. The eighteenth stanza of the Sri Nanak Parkash is also an invocation to the seventh Guru which can be found translated below;

ਸ੍ਵੈਯਾ ॥ ਪੰਕ ਬਿਖੈ ਬਸਤਾ ਰਸ ਮੈਂ ਰਸ ਊਰਧ ਕੇ ਨਿਸਰਾ ਸਰ
ਸੇਰੇ । ਗੁੰਵ ਲੋ ਨੀਰ ਮੈਂ ਧੀਰ ਧਰੇ ਇਕ ਪੈਰ ਖਰੇ ਥਿਰ ਹੈ ਰਵਿ
ਹੇਰੇ । ਆਤਪ ਸੀਤ ਸਹੈ ਬਰਖਾ ਤਪ ਸਾਧਤਿ ਯਾ ਬਿਧਿ ਕੁਰ
ਘਨੇਰੇ । ਸ੍ਰੀ ਹਰਿਰਾਇ ਕੇ ਪਾਇ ਸਮਾਨਤਾ ਪਾਇ ਨ ਕੰਜ ਉਪਾਇ
ਬਤੇਰੇ ॥੧੮॥

Savaiya - (Again the last line needs to be translated first from this stanza) A lotus blossom tries so hard to



equal the glory of Sri Guru Har Rai Ji but it cannot manage to do so and the reason for it are the following; The lotus blossom lives within the water and the stem of the blossom is covered with dirt however at all times the blossom remains above the level of the water. The blossom remains in the water up until its neck with only the head (the blossom) remaining above water. The blossom remains standing on only one leg and constantly faces the direction of the sun. The blossom endures both the hot and cold seasons. In this way the blossom endures such a difficult life. The blossom tries in every way to be measured equal to Sri Guru Har Rai Ji through various methods however it cannot be seen as an equal. 18.

Above is another water colour painting of Sri Guru Har Rai Ji holding a congregation of Sikhs.

Sri Nanak Parkash - Post 011

Saturday, February 27, 2010

Above is a water coloured painting depicting the eighth Guru, Sri Guru Har Krishan Ji who at the tender age of five were given the prestigious task of leading the Sikh faith. Sri Guru Har Krishan Ji faced many tasks during their time, the initial one was their age as a hindrance. Many people do not conceive a five year old knowledgeable enough to take care of themselves let alone guide a faith. But people only saw the external and not the internal wisdom of the ages. Other problems were rivals misleading the general public as to who the true Guru was of the Sikhs. Rivals such as Har Ji of the Minas, Dhirmal of the Sodhis and Baba Ram Rai (the elder brother of Sri Guru Har Krishan Ji) had set up their own congregations. However Sri Guru Har Krishan Ji showed his power through miracles



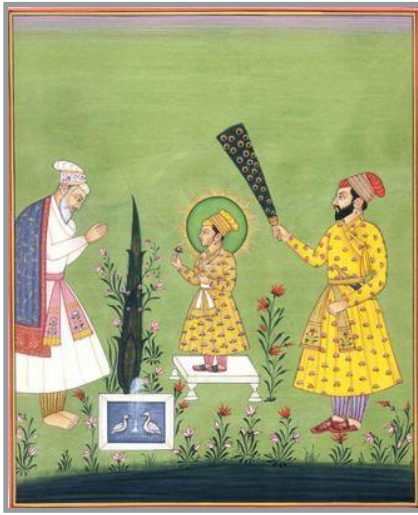
and curing the diseased during a small pox epidemic in India. In the end the child Guru assisted the people of Delhi with their illness and took it on himself. At the age of eight Sri Guru Har Krishan Ji discarded his mortal body. The Gurdwara,

Sri Bangla Sahib in Delhi is the most famous of the Gurdwaras linked to the eighth Guru was actually a grand mansion belonging to Raja Jai Singh who looked after Sri Guru Har Krishan ji and protected him from the tyrannous Moghul forces.

Above is a water colour painting depicting Raja Jai Singh paying his respects to Sri Guru Har Krishan Ji.

The following two stanzas are numbered nineteenth and twentieth of the first Adhyai of the Sri Nanak Parkash are invocations to Sri Guru Har Krishan Ji by Kavi Santokh Singh Ji.

The English translations of the stanzas are below;



ਦੇਹਰਾ ॥ ਦਰਸ਼ਨ ਸ੍ਰੀ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਕੇ ਨਿਪੁਨ ਹਰਨ ਜੁਰ ਤੀਨ । ਚਰਨ
ਮਨੋਹਰ ਬੰਦਨਾ ਜਿਨ ਸਿੱਖਨ ਸੁਖਿ ਕੀਨ ॥੧੯॥

Couplet – By getting a glimpse of Sri Guru Har Krishan Ji the three different causes of pain and suffering are dispelled. I pay my obeisance to the beautiful feet of Sri Guru Har Krishan Ji which were the cure for so many Sikhs in Delhi and are the cure for Sikhs today. 19.

ਕਬਿੱਤ ॥ ਅਮਲ ਕਮਲ ਜੁਗ ਅਰੁਨ ਲਲਿਤ ਭਲ ਤਾਂਕੇ ਦਲ ਅਵਲੀ
ਸੁ ਹੀਰਨ ਕੀ ਜਟੀ ਸੀ ।

ਕਿਧੋਂ ਉਡ ਪਾਂਤ ਹਿਤ ਆਪਚਿਤ ਲੋਕ ਮਾਤ ਤਜੀ ਨਭ ਗਤਿ ਥਿਤ ਐਸੀ

ਬਿਧਿ ਠਟੀ ਸੀ

|

ਕਿਧੋਂ ਬਿਸ੍ਵਕਰਮਾਂ ਨੈ ਸ਼ੇਖ ਤੇ ਮਨਿਨ ਲੇਯ ਕਾਂਤਿ ਹਿਤ ਖਚੀ ਬਸੈ ਰਮਾ ਸਾਜ ਕੁਟੀ
ਸੀ

|

ਚਰਨ ਕਮਲ ਹਰਿਕ੍ਰਿਸ਼ਨ ਅਨੂਪ ਬਨੇ ਨਖ ਸ਼ਸਿ ਸਕਲ ਸੇ ਉਪਮਾ ਨ ਲਟੀ ਸੀ
॥੨੦॥



Kabit – Sri Guru Har Krishan Ji your feet are similar to a soft red flower imbued with beauty. The toes of both of your feet seem to have nails which look similar to encrusted jewels that shimmer and shine. It is as if the stars have fallen from the sky and assumed their positions as nails on your holy feet Sri Guru Har Krishan Ji. It is as if the demi god Vishwakarma (demi god of architecture) has taken the

precious jewel from the serpent demi god

Sheshnag and has fitted the jewels as your nails. These

created nails are like beautiful houses as your toes where the goddess Laxmi comes to and goes from as she pleases. The point of this stanza is to relate that the feet of Sri Guru Har Krishan Ji are beautiful and no metaphors can do justice to their beauty. It is if the moon has been broken into pieces and used to create the nails on your feet but yet again this does not justify the beauty of your feet. 20.

Again above in another water coloured painting depicting the eighth Guru, Sri Guru Har Krishan Ji.

Sri Nanak Parkash - Post 012

Saturday, February 27, 2010



Above is a water coloured painting depicting the ninth Guru, Sri Guru Tegh Bahadur Ji who was the youngest son of Sri Guru Hargobind Ji and also the Grand uncle of the eighth Guru, Sri Guru Har Krishan Ji. Sri Guru Tegh Bahadur Ji

composed some of the most moving compositions in the Sri Guru Granth Sahib Ji which were made in order to propagate dispassion within an individual. The most popular of his works is the Saloks read with the completion of a full recital of the Guru Granth Sahib. Sri Guru Tegh Bahadur Ji were also the creator of a musical measure by the name of Jaijaiwanti.

The greatest achievement of Sri Guru Tegh Bahadur Ji performed was that they became the first martyr to die to assist another faith. In history there have been many martyrs of every faith but no other martyr has given their life for the sake of another faith, creed and religion. Sri Guru Tegh Bahadur Ji gave up his life in order to protect the Hindus who had come from Kashmir.

The next two stanzas are numbered twenty first and twenty second are written in the Sri Nanak Parkash by Kavi Santokh Singh Ji as an invocation to Sri Guru Tegh Bahadur Ji. The translation of the two stanzas is below;

ਦੇਹਰਾ ॥ ਤੇਗ ਬਹਾਦਰ ਧਰਮ ਧੁਜ ਹਰਤਾ ਤੁਰਕਨ ਮੂਲ ॥ ਚਰਨ ਸ਼ਰਨਿ
ਤਾਰਨ ਤਰਨ ਨਮੋ ਹੋਇ ਅਨਕੂਲ ॥

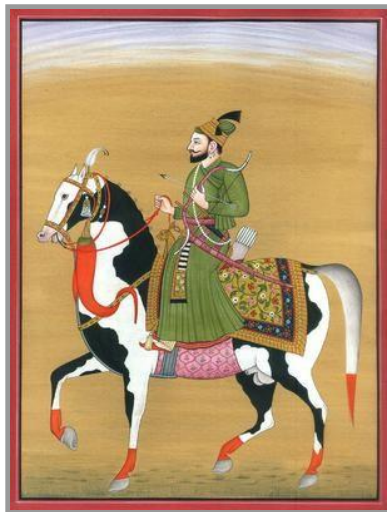
Couplet – Sri Guru Tegh Bahadur Ji you are the sign or flag of righteousness. Sri Guru Tegh Bahadur Ji uprooted the tyrannical roots of the Moghul Empire. The feet of Sri Guru Tegh Bahadur Ji are similar to a ship as they can ferry an individual from this world to liberation crossing the worldly ocean. Bhai Santokh Singh Ji says that he is taking refuge at the feet of Sri Guru Tegh Bahadur Ji and bowing in reverence to the holy feet. 21.

ਸ੍ਰੈਯਾ ॥ ਬਰ ਕੀਰਤਿ ਜੋਨੁ ਅਮੀਗਤਿ ਭੋਨ ਸੁਸੀਤਲਤਾ ਸੁਖ ਤੋਨ
ਸੁਭਾਈ । ਗਤਿ ਸਾਧਨ ਕੈਰਵ ਕੇ ਬਿਗਸਾਵਤਿ ਦਾਸ ਰਿਦਾ ਨਭ ਬੀਚ
ਸੁਹਾਈ । ਤਪਤੰ ਦੁਖ ਤੀਰ ਨ ਆਵਤ ਹੈ ਚਿਤੁ ਚਾਰੁ ਚਕੋਰੁ ਰਹੈ ਲਿਵ
ਲਾਈ । ਗੁਰ ਤੇਗ ਬਹਾਦਰ ਸੋਹਤਿ ਚੰਦ ਸੇ ਹੀਨ ਕਲੰਕ ਇਹੀ
ਅਧਿਕਾਈ ॥੨੨॥ Savaiya – (Again with this stanza the
last line needs to be expounded prior to the other
lines) Sri Guru Tegh Bahadur Ji's face is radiant
like the moon however the moon suffers from a
blemish while the Guru is perfect in every way. Just
as the moon has luminosity so does Sri Guru Tegh
Bahadur Ji has luminosity from praise and glory. As
the rays of light from the moon contain Amrit so
does Sri Guru Tegh Bahadur Ji who are the
residence of liberation. As the moon is able to give
a person a feeling of peace so does the glory of Sri
Guru Tegh Bahadur Ji. In the way the nocturnal
lotuses bloom due to the moon, the devotee
blooms due to the gift of liberation granted by Sri
Guru Tegh Bahadur Ji. In the way the moon brings
radiance to the sky, Sri Guru Tegh Bahadur Ji

brings radiance to the hearts of the devotee. By being close to the moon one does not feel feverish in the same way being close to Sri Guru Tegh Bahadur Ji the devotee does not ever feel any pain. In the way a Chakor is totally engrossed in the moon the hearts of the devotees are also totally engrossed in Sri Guru Tegh Bahadur Ji. In this way Sri Guru Tegh Bahadur Ji are glorious in a way similar to the moon however the big difference between the two is that the sun has a blemish whilst the Guru is perfect. 22.

Sri Nanak Parkash - Post 013

Sunday, February 28, 2010



Above is a painting of the tenth Guru, Sri Guru Gobind Singh Ji who achieved remarkable feats during this life of only forty two years. Sri Guru Gobind Singh Ji like his grandfather adopted the martial stance of a saint soldier, created the form of the Khalsa, wrote numerous scriptures, led a court of poets trained in expressing knowledge and expounding scriptures, engage in sixteen battles and passed the throne of Guruship to the Sri Guru Granth Sahib Ji.

Below is the translation of the twenty third stanza in the first Adhyai of the Sri Nanak Parkash. This stanza is an invocation to the holy feet of Sri Guru Gobind Singh Ji. In the stanza there is a mention of the arduous task Sri Guru Gobind Singh Ji faced under the tyrannical rule of the Moghul Emperor Aurangzeb

and the oppression faced by the jealous Hill Rajas. The translation is below;

ਸ੍ਰੈਯਾ ॥ ਹਰਿਗੋਬਿੰਦ ਨੰਦਨ ਨੰਦਨ ਕੇ ਅਭਿਬੰਦਨ ਕੈ ਪਦ ਜੇ
ਅਰਬਿੰਦੁ । ਦੁਖ ਦੁੰਦ ਨਿਕੰਦਨ ਆਨੰਦ ਕੰਦ ਮੁਕੰਦ ਬਿਲੰਦ ਕਰੇ
ਜਿਨ ਹਿੰਦੁ । ਤੁਰਕਿੰਦ ਉਡਿੰਦ ਦਿਨਿੰਦ ਤਿਨੇ ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ
ਸਭੈ ਜਗ ਬਿੰਦੁ । ਸਰਪਿੰਦ ਗਿਰਿੰਦ ਖਰਿੰਦ ਤੁਲੰ ਬਲਵੰਡ ਅਖੰਡ
ਸੁਰਿੰਦਹਿ ਇੰਦੁ ॥੨੩॥

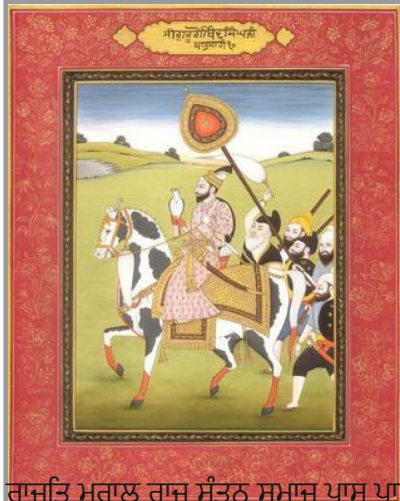
Savaiya – The grandson of Sri Guru Hargobind Ji was Sri Guru Gobind Singh Ji whose feet are similar to a lotus blossom with all of my heart I pay my respects to them. Sri Guru Gobind Singh Ji is the destroyer (cutter) of the causes of pain. Sri Guru Gobind Singh Ji is the bestower of bliss and the bestower of liberation. Sri Guru Gobind Singh Ji was the great being who raised the dignity of the Hindus. The leader of the Muslims at the time was Aurangzeb was like a moon in the tyrannical night whilst Sri Guru Gobind Singh Ji was the blazing sun of justice. The whole world knows of the glory of Sri Guru Gobind Singh Ji. The leader of the snakes who is Sheshnag is similar to the hill Kings near Anandpur whilst Sri Guru Gobind Singh Ji tackled them as if he was Garur tackling Sheshnag. O Sri Guru

Gobind Singh Ji your power cannot be broken, you remain mentally in a fixed state and you are the form of devotion for the king of the demi gods Indar. 23.

Sri Nanak Parkash - Post 014

Sunday, February 28, 2010

Above is another water colour painting Sri Guru Gobind Singh Ji riding his steed known as 'Neela' with the Khalsa following their master.



In the Sri Nanak Parkash Kavi Bhai Santokh Singh Ji is continuing the invocation to Sri Guru Gobind Singh Ji in the twenty fourth and twenty fifth stanzas of the first Adhayai. In the twenty fourth stanza Bhai Santokh Singh Ji writes about the beauty of Sri Guru Gobind Singh Ji's holy feet whilst the twenty fifth stanza is about the glory of Sri Guru Gobind Singh Ji. The translation of the Sri Nanak Parkash continues below.

ਕਬਿੱਤ ॥ ਕਾਂਤਿ ਕਲਿ ਤਾਲ ਮੈਂ ਪ੍ਰਫੁੱਲਤਿ ਬਿਸਾਲ ਦਲ ਮ੍ਰਿਦੁਲ ਮ੍ਰਿਦੁਲ
ਤੁਲ ਲਾਲ ਲਾਲ ਮਾਨੀਯੇ ।

ਗਜ਼ਤਿ ਮਹਾਲ ਰਾਜ ਸੰਤਨ ਸਮਾਜ ਪਾਸ ਪਾਸੁ ਹੈ ਪਰਾਗ ਦਿਨ ਰੈਨ ਮੈਂ ਸੁਹਾਨੀਯੇ
। ਸ਼ਿਲੀਮੁਖ ਸਿੱਖ ਮਨ ਸੌਰਭ ਅਨੰਦ ਹੇਤੁ ਛੋਰਤਿ ਨ ਆਸ ਪਾਸ ਸਦਾ ਸੇ
ਭ੍ਰਮਾਨੀਯੇ । ਉਦਿਕ ਕਰਮ ਛੁਇ ਸਕੈ ਨ ਭਰਮ ਮਲ ਐਸੇ ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਪਦ
ਕੰਜ ਜਾਨੀਯੇ ॥੨੪॥

Kabit – In a way that a large pond of water has a number of large leafed blossoms emanating within in the same way the feet of Sri Guru Gobind Singh Ji are emanating with beauty and splendour in the world. In the way that a lotus blossom is soft so are the feet of Sri Guru Gobind Singh Ji. In the same way the blossom is a crimson colour and so are the feet of Sri Guru Gobind Singh Ji. In the way that the pond of water with the blossoms is being glorified by the presence of swans whilst Sri Guru Gobind Singh Ji is being glorified by the presence of the saint, holy men and devotees around him. The specks of dirt are glorified if they are found on the lotus blossom in the same way any specks of dirt found on the feet of the Guru are glorified. In the way a bee stays close to a blossom for its nectar while the Gursikhs also remain orientated around the Guru for the beauty of the feet they do not leave the presence of the Guru. As the lotus blossom remains unaffected by the dirty water, Sri Guru Gobind Singh Ji remains unaffected by the Karma (the cycle of cause and action). In this way one should remember the feet of Sri Guru Gobind Singh Ji as described through the metaphors of the lotus blossom. 24.

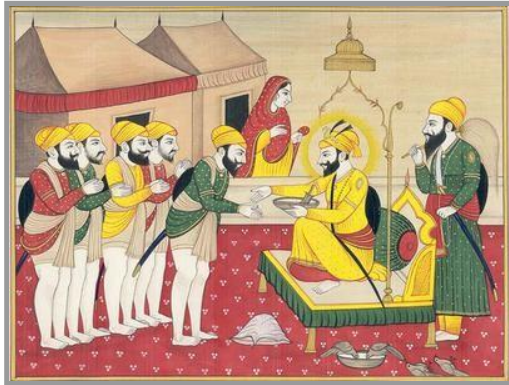
ਸ੍ਵੈਯਾ ॥ ਗੋਬਿੰਦ ਸਿੰਘ ਗੁਰੂ ਗਤਿਦਾਯਕ ਆਨ ਕੀ ਆਸ ਨਹੀ ਮਨ
ਰਾਈ । ਚਾਤ੍ਰਕ ਚੀਤ ਮੁਹੁਰਮੁਹੁ ਰਟ ਸ੍ਵਾਂਤਿ ਦਿਦਾਰ ਕਬੈ ਇਹ ਪਾਈ
। ਜੀਉ ਪਤੰਗ ਸਨੇਹ ਕੀ ਡੋਰ ਬੰਧਾ ਡਗਡੋਲ ਸੁ ਲੇਹੁ ਮਿਲਾਈ ।
ਸਿੰਧ ਹੁਤਾਸਨ ਹੈ ਭਵ ਕੀ ਗਤਿ ਮੋਹਿ ਮਯਾ ਕਰ ਲੇਹੁ ਬਚਾਈ
॥੨੫॥

Savaiya – Sri Guru Gobind Singh Ji is the granter of the virtue of liberation. Bhai Santokh Singh Ji says that he does not have any other desire other than to see Guru Gobind Singh Ji even for a moment. Bhai Santokh Singh Ji says that his mind is in a similar mental state

to that of the Chatrik where it constantly is saying, 'O my beloved, O my beloved' wishing to get a glimpse of the Guru's feet as the Chatrik awaiting the sweet raindrop. My life is similar to that of a kite and is held with the metaphorical string of love and it is wavering so please attach me to your feet. As if the sea was on fire the world is burning in the vice of desire so please have mercy on me and save me from this fire. 25.

Sri Nanak Parkash - Post 015

Monday, March 01, 2010



Above is a water colour painting of the Khalsa initiation ceremony in 1699 when Sri Guru Gobind Singh Ji baptised the five beloved with the ambrosial nectar of Khande Da Bhatta. The Sikhs were immediately transformed and this is mentioned in the next stanza of the Sri Nanak Parkash by Kavi Santokh Singh Ji who invokes Sri Guru Gobind Singh Ji's power in the change of persona of the Khalsa warriors.

Below is the translation of twenty sixth stanza of the first Adhyai of the Sri Nanak Parkash

ਕਬਿੱਤ ॥

ਦੇਉ ਕਰ ਬੰਦ ਕਰਿ ਬੰਦਤਿ ਗੋਬਿੰਦ ਸਿੰਘ ਦੇਤਿ ਹੈ ਅਨੰਦ ਸਖੁਕੰਦ ਅਘ ਮੰਦ ਹੀ
 । ਸਯਾਲ ਤੇ ਮ੍ਰਿਗਿੰਦ ਪਟਬੀਜਨੇ ਦਿਨਿੰਦ ਕਰੇ ਕੀਟ ਤੇ ਗਜਿੰਦ ਪੰਥ ਦਯੋ
 ਗਤਿਵੰਦ ਹੀ । ਮਸ਼ਕਾ ਖਰਿੰਦ ਜਿਨ ਕਾਕ ਤੇ ਮਰਾਲ ਬਿੰਦ ਰੰਕ ਜੇ ਨਰਿੰਦ ਕਰੇ
 ਬੰਦਤਿ ਮੁਕੰਦ ਹੀ । ਸੁੰਦਰ ਮੁਖਾਰਬਿੰਦ ਸੋਹਤਿ ਸੰਤੋਖ ਸਿੰਘ ਹੀਨ ਜੇ ਕਲੰਕ ਤੋ
 ਸਮਾਨ ਹੋਤਿ ਚੰਦ ਹੀ ॥੨੬॥

Kabit – Bhai Santokh Singh Ji is saying that he has folded his hand and is bowing to the feet of Sri Guru Gobind Singh Ji in reverence. Your feet are the granter of bliss, the cloud of peace and the destroyer of sin. O Sri Guru Gobind Singh Ji you have transformed people who lived their lives similar to monkeys to live a life similar to that of a lion. O Sri Guru Gobind Singh Ji you made those who were dull radiant like the sun. You transformed those as low as an ant to the greatness to the elephant. O Sri Guru Gobind Singh Ji you gave to this world an order that grants liberation. You transformed the state of those who were timid like insect to the state of the ferocious Garur. You turned those who were blackened by sin like crows to the pure sinless state of the swan. You transformed those who were poor to being wealthy kings and those who were in bondage to liberated beings. O Sri Guru Gobind Singh Ji your beautiful form has the splendour that the moon would have been able to equal if it was not cursed with a blemish. 26.

Sri Nanak Parkash - Post 016

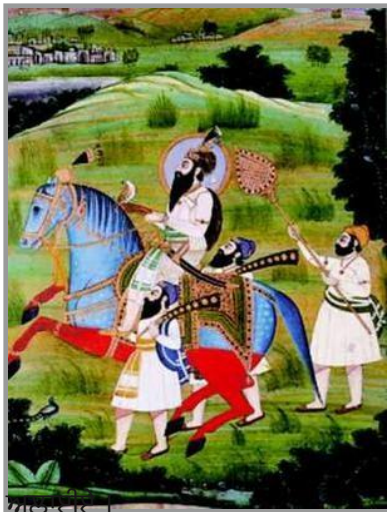
Monday, March 01, 2010

Above is a water colour painting of Sri Guru Gobind Singh Ji with his four sons (the four Sahibzadas) seated in front of him. Sri Guru Gobind Singh Ji were an exception to any other prophet and this



can be seen through the six ruts of the Sri Sooraj Parkash also written by Kavi Santokh Singh Ji. The four Sahibzadas were the sons of Sri Guru Gobind Singh Ji by the names of Baba Ajit Singh, Baba Jujhar Singh, Baba Zorawar Singh and Baba Fateh Singh. All four became martyrs during the life of Sri Guru Gobind Singh Ji with the youngest being Baba Zorawar Singh Ji and Baba Fateh Singh Ji who were aged a meagre seven and five years old.

Now continue the translations of the first Adhyai of the Sri Nanak Parkash. In the next two stanzas numbered twenty seven and twenty eight Kavi Bhai Santokh Singh Ji continues with his beautiful invocation and praise of Sri Guru Gobind Singh Ji. In the twenty seventh stanza Kavi Bhai Santokh Singh Ji shows his humility in comparison to the glory of Sri Guru Gobind Singh Ji while in the twenty eighth stanza Kavi Santokh Singh Ji begins to praise the transcendent form and beauty of Sri Guru Gobind Singh Ji. The words and terms used by Kavi Santokh Singh Ji are emotionally moving and you begin to realise how amazing the form of Sri Guru Gobind Singh Ji must have been. The translation continues below;



ਕਬਿੱਤ ॥

ਤੇ ਸੇ ਨਹੀਂ ਦਾਤਾ ਕੇਉ ਮੇ ਸੇ ਨ ਭਿਖਾਰੀ ਦੀਨ ਤੇ ਸੇ ਨ ਦਯਾਲੁ ਦੁਖੀ ਮੇ ਸੇ ਨ

ਮੇ ਸੇ ਨਹੀਂ ਕ੍ਰਿਤਘਨ ਤੇ ਸੇ ਉਪਕਾਰੀ ਨਾਹਿ ਮੇ ਸੇ ਨ ਅਨਾਥ ਨਾਥ ਤੇ ਸੇ ਨ
ਬਤਾਈਏ । ਔਗੁਨੀ ਨ ਮੇ ਸੇ ਕੇਉ ਗੁਨਵਾਨ ਤੇ ਸੇ ਨਹੀਂ ਜਪ ਤਪ ਬ੍ਰਤ ਮੇ ਮੈਂ ਏਕ
ਨਹਿ ਪਾਈਏ । ਕਵਿ ਆਯੋ ਹੈ ਸ਼ਰਨ ਗਰੇ ਧਾਇਕੈ ਚਰਨ ਗੁਰੂ ਤਾਰਨ ਤਰਨ ਨਿਜ
ਹਾਥ ਦੈ ਬਚਾਈਏ ॥੨੭॥

Kabit – O Sri Guru Gobind Singh Ji there is no other being who has granted as much as you and no individual more of a poor beggar then me. O Sri Guru Gobind Singh Ji there is no other being as merciful as you and no other individual is in as much pain as I am. O Sri Guru Gobind Singh Ji is no other individual who has been a benefactor for other and



selfless in all ways while there is no being as ungrateful as me in the world. O Sri Guru Gobind Singh Ji is no other being as great as you and there is no other being as low as me. There is no other being is less virtuous then me whilst Sri Guru Gobind Singh Ji there is no other individual who has greater virtues then you. The virtues such as meditation, religious austerities and religious vows cannot be found within me, not even one of them. Kavi Santokh Singh Ji states that he has run into the presence of Sri Guru Gobind Singh Ji and taken refuge. O Sri Guru Gobind Singh Ji you are the vessel that assists and carries one to safety, have mercy on me and grab my hand so that I may too be ferried to safety. 27.

Above is a painting depicting Sri Guru Gobind Singh Ji riding his horse known by the name of 'Neela' due to its colour being blue.

ਕਬਿੱਤ ॥

ਅੰਤਕ ਕੀ ਪਾਸਿਨ ਬਚਾਇ ਨਿਜ ਦਾਸਨ ਕੇ ਹਾਥ ਮੈਂ ਸਰਾਸਨ ਅਰੁਢਤਿ ਤੁਰੰਗ ਕੇ । ਕਮਲ ਬਿਸਾਲ ਦਲ ਲੇਚਨ
ਦਯਾਲੁ ਕਲਿ ਲੋਕਨ ਬਿਲੋਕ ਕੈ ਅਸ਼ੋਕ ਕਰੇ ਸੰਗ ਕੇ । ਸੋਚਨ ਬਿਮੋਚਨ ਕੇ ਪੋਚਨ ਸੰਕੋਚੇ ਜਗ ਨਯੋ ਪੰਥ ਧਾਰੀ
ਬਲਿਹਾਰੀ ਅੰਗ ਅੰਗ ਕੇ ।
ਪਾਗ ਜਿਗ੍ਹਾ ਸੰਗ ਖਚੇ ਮਾਣਿਕ ਸੁਰੰਗ ਰੰਗ ਵਾਰੋਂ ਮੈਂ ਉਮੰਗ ਮਨ ਕਲਗੀ ਉਤੰਗ ਕੇ
॥੨੮॥

Kabit – Sri Guru Gobind Singh Ji is the individual who is able to protect the devotees from the noose belonging to the angels of death and grant salvation. O Sri Guru Gobind Singh Ji when you ride the horse you carry a bow in your hand. O Sri Guru Gobind Singh Ji your eyes are big in the way that a lily pad is large. O Sri Guru Gobind Singh Ji you are that merciful that only through just your divine glimpse you are able to give someone inner peace. O Sri Guru Gobind Singh Ji you are able to eradicate bad thoughts and make a person forget about living a life full of lowly actions. O Sri Guru Gobind Singh Ji you are greater of the new order known as the Khalsa and from every limb I am praising you. O Sri Guru Gobind Singh Ji your turban is adorned with a circle of colourful jewels that enhance your beauty. O Sri Guru Gobind Singh Ji above the jewels on your turban is an aigrette (kalgi) on seeing this I (Bhai Santokh Singh Ji) am a sacrifice to you. 28.

Above is a photo of the aigrette (kalgi) that adorned the turban of Sri Guru Gobind Singh Ji.

Sri Nanak Parkash - Post 017

Tuesday, March 02, 2010



Above is an image of Sri Guru Gobind Singh Ji's Kamarkasa (waistband).

As Sikhs we are fortunate to have so many relics of the Guru's preserved such as the kamarkasa of Sri Guru Gobind Singh Ji shown in the image above. However the unfortunate thing is that only now we have realised the importance of preserving our religious and cultural heritage. I am thankful

for the work done by many individuals now in India whether it is Baba Balbir Singh Ji Seechewal Walae preserving the Punjab rivers or www.punjabdigilib.com preserving the written heritage of the Punjab.

Now I will continue with the beautiful composition of the Sri Nanak Parkash. In this post I have translated another two stanzas from the first Adhyai, the stanzas are numbered twenty nine and thirty. Both of these stanzas continue the praise of Sri Guru Gobind Singh Ji. The twenty ninth stanza expounds the glory of Sri Guru Gobind Singh Ji in a sitting posture overlooking the sacred congregation. The description is moving and assists the devotee in building a picture of the divine form of Sri Guru Gobind Singh Ji. The Thirtieth stanza builds on the form of Sri Guru Gobind Singh Ji and the various weapons that adorned the Guru. The translation continues below;



ਸ਼੍ਰੋਤਾ ॥

ਛੱਬਿ ਛਾਪ ਛਲਾਯਨ ਚਾਰੁ ਛਕੀ ਕਟ ਤੇ ਤਟ ਕਾਛ ਕਛੀ
ਬਿਧਿ ਆਛੀ ।

ਕਰ ਕੰਕਨ ਕੰਚਨ ਹੀਰ ਗਚੇ ਬਿਚ ਚੰਚਲ ਲੋਚਨ ਜਿਉਂ ਜਲ
ਮਾਛੀ ।

ਗਰ ਪ੍ਰਾਬ੍ਰਿਤ ਨੀਵ ਮਨੋਗ ਬਨਯੋ ਬਰ ਚੀਰਨ ਕੀ ਕਰਿ
ਪੇਸ਼ਿਸ਼ ਕਾਛੀ ।

ਖਰ ਤੀਰ ਧਰੇ ਕਰ ਫੇਰਤਿ ਹੇਰਤਿ ਦੇਹਿ ਧਰੇ ਨਰ ਪੂਰਨ
ਸਾਛੀ

॥੨੯॥

Savaiya – (Now Kavi Santokh Singh Ji is describing the posture of Sri Guru Gobind Singh Ji on his throne) O Sri Guru Gobind Singh Ji the fingers on your toes are so beautiful that those who see them become enamoured as the people did when they saw Krishna. Below your waist you wear a beautiful (Kashera) undergarment. O Sri Guru Gobind Singh Ji you are wearing two gold (Karas) bracelets on your arms which are encrusted with jewels. Those people who try to look at these jewels are unable to do so due to its shimmer in the way that if a person tries to focus on a swimming fish they are unable to do so as it does not remain still. O Sri Guru Gobind Singh Ji the garment worn by you is very long and beautiful. The clothing worn by you is suited to your beauty. O Sri Guru Gobind Singh Ji you are holding an arrow in your hand whilst sat on your throne which you move and watch at the same time. O Sri Guru Gobind Singh Ji you are the Lord who has assumed a manifestation and adopted a human form. 29.

Above is a painting showing Sri Guru Gobind Singh Ji holding a divine congregation. How majestic does it look as Guru Gobind Singh Ji assume the role of the divine and righteous King.

ਸ਼੍ਰੋਤਾ ॥

ਕਟ ਸੋਂ ਪਟ ਤੇਗ ਨਿਖੰਗ ਕਸੇ ਮੁਖ ਮੰਦ ਹਸੇ ਦਮਕੈ ਕਿ ਛਟਾ ਹੀ

। ਮੁਕਤਾ ਗਰ ਮਾਲ ਬਿਸਾਲ ਬਨੀ ਸ਼ਮਸ਼ੂਨਨ ਸ਼ਯਾਮ ਭਲੀ

ਉਪਮਾਹੀ । ਹਿਤ ਸੋਂ ਤਮ ਸੋਮ ਕਿ ਪਾਸ ਬਸਯੋ ਮੁਖ ਪੰਕਜ ਮੈ

ਮਧੁ ਪੁੰਜ ਸੁਹਾਹੀਂ ।

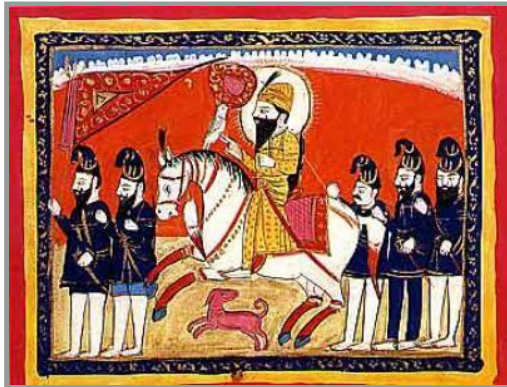
ਅਬ ਆਨ ਕੀ ਆਸ ਨਿਰਾਸ ਭਈ ਕਲਗੀਧਰ ਬਾਸ ਕੀਯੋ ਮਨ ਮਾਹੀ ॥੩੦॥

Savaiya – (Now Kavi Santokh Singh Ji is describing the various weapons donned by Sri Guru Gobind Singh Ji) around the waist of Sri Guru Gobind Singh Ji a Kamarkasa (waistband) is tied within it a sheath for a sword. O Sri Guru Gobind Singh Ji you are smiling and when you do your teeth are so white they remind me of lightening. Around your neck Sri Guru Gobind Singh Ji you wear a garland of pearls. O Sri Guru Gobind Singh Ji your beard is black in colour and I can only praise it in this way; it is as if the darkness of night (the black beard) is surrounding the luminous moon (Guru Ji's face). It is as if the beautiful lotus blossom is glorified by the bee attracted to its pollen so the beard is like the bee bringing glory to the face (blossom) of Sri Guru Gobind Singh Ji. I do not consciously remember anyone other than you Sri Guru Gobind Singh Ji I have adopted your beautiful form within my heart. 30.

Above is a photo of Sri Guru Gobind Singh Ji's turban which has been preserved thanks to trusts set up to preserve Sikh heritage.

Sri Nanak Parkash - Post 018

Tuesday, March 02, 2010



Above is a painting depicting Sri Guru Gobind Singh Ji riding 'Neela' whilst guarded by the Nihang Singhs in their blue attire.

In the thirty first stanza of the first Adhyai in the Sri Nanak Parkash Kavi Santokh Singh Ji continues with his invocation to Sri Guru Gobind Singh Ji. In this stanza Kavi Santokh Singh Ji write in complete humility of the graceful transformation that Sri Guru Gobind Singh Ji can have on an individual through the use of some beautiful

metaphors. The translation is given below;



ਸ੍ਰੈਯਾ ॥

ਭੂਲ ਜੇ ਚੁਕ ਭਈ ਹਮ ਤੇ ਗੁਰ ਕਿੰਕਰ ਸੇ ਤੁਮ ਤੇ ਬਖਸ਼ਾਵਤਿ ।
ਲਾਜ ਰਖੇ ਨਿਜ ਨਾਮਹਿ ਕੀ ਸਿਖ ਮੈਂ ਤੁਮਰੇ ਜਗ ਮਾਂਹਿ
ਕਹਾਵਤਿ । ਤੂੰ ਬਖਸ਼ਿੰਦ ਸਦਾ ਸੁਖਦਾਇਕ ਮੇ ਮਨ ਨਾਂਹਿ ਬਿਖੈ
ਛੁਟਕਾਵਤਿ । ਲੋਹ ਤੇ ਹੇਮ ਇਰੰਡ ਤੇ ਚੰਦਨ ਮਾਨੁਖ ਤੇ ਸੁਰ ਤੂੰ
ਹੀ ਬਨਾਵਤਿ ॥੩੧॥

Savaiya – O Sri Guru Gobind Singh Ji if I have forgotten or done anything wrong then consider me your slave and wish for forgiveness. O Sri Guru Gobind Singh Ji I consider myself as one of your Sikhs and for this reason honour your great name. O Sri Guru Gobind Singh Ji you are the giver of all and the provider of peace. O Sri Guru Gobind Singh Ji

my mind is not liberated and in dwelling in vices and constantly resides in sin. O Sri Guru Gobind Singh Ji I have heard your praise and in the way that one turns iron (sinful individuals) into gold (pure individuals), the Castor tree (ones without faith) into the sandalwood tree (with complete faith) you are the one who can make a human as great as a demi god. 31.

Above is a painting of Sri Guru Gobind Singh Ji which is kept at the inner sanctum of Sri Hazoor Sahib in Nander, Maharashtra.

Sri Nanak Parkash - Post 019

Wednesday, March 03, 2010

Above is an image of Sri Guru Gobind Singh Ji in a seated posture whilst a Gursikh waves a whisk above his holy head.

Right first of all i must apologise to those people who follow this blog, since Bhai Jvala Singh has gone to India for vidya I have not got any more of the Sri Nanak Parkash in Gurmukhi so for the time being I



will post the translations and hopefully when Bhai Jvala Singh is better he will be able to assist me again.

The next stanza to be translated is stanza thirty two from the first adhyai of the Sri Nanak Parkash. In this Kavi Santokh Singh Ji mentions how Sri

Guru Gobind Singh Ji uprooted the Moghul Empire
 In 1708, Sri Guru whilst humbly accepting his inferior position out of humility. The translation continues below;

ਕਬਿੱਤ ॥

ਸੁੰਦਰਤਾ ਸਾਲ ਕਰ ਕਰਭ ਬਿਸਾਲ ਕਰ ਕਰਿ ਮੱਤ ਚਾਲ ਤਰੁ ਤਰੁਕਨ ਤੇਰੀਆ
 । ਹਿੰਦ ਅਵਿਲੰਬ ਤਾਰੇ ਭਵ ਨਿਧਿ ਅੰਬੁ ਸਭਿ ਦੁਸ਼ਟਨ ਦੰਡ ਹਰਿ ਰੂਪ ਗੁਰ
 ਮੇਰੀਆ । ਕਿੰਕਰ ਉਤਾਰਿ ਪਾਰ ਦੀਜੀਏ ਦਿਦਾਰ ਨਿਜ ਲਾਗੀ ਤੇਰੇ ਨਾਮ ਤਾਰ
 ਛੇਰੀ ਆਸ ਹੋਰੀਆ । ਪਰਯੋ ਦਰਬਾਰ ਸਭੈ ਥਾਵ ਨਿਰਧਾਰ ਕਰਿ ਮੇਖ ਕੇ ਉਦਾਰ
 ਤੁਮ ਨਮੋ ਕਰ ਜੋਰੀਆ ॥੩੨॥

Kabit – (With this stanza the last line is to be expounded first) O Sri Guru Gobind Singh Ji I have searched and looked everywhere before coming into your court for your shelter. You are the granter of the gift of liberation and for this reason I fold my hands and pay my respects to you. O Sri Guru Gobind Singh Ji you are the form of God who punishes the wicked, your manner is similar to an intoxicated elephant that walks in complete happiness. Your arms are beautiful and long like the tusks of an elephant with which you have destroyed the root of the Moghul Empire. The Hindus have come into your shelter and due to this you have ferried them to safety over the worldly ocean. O Sri Guru Gobind Singh Ji as my Guru you are the form of the Lord and punish those who are wicked and evil. O true king I am your devotee (slave) please assist me in crossing the worldly ocean and have mercy on me by granting me a glimpse of your divine form. O Sri Guru Gobind Singh Ji I am totally engrossed in the contemplation of your divine name. 32.

Sri Nanak Parkash - Post 020

Wednesday, March 03, 2010

Above is an image of Giani Sant Singh Ji who were the vidya Guru of Kavi Bhai Santokh Singh Ji.

The above image is of Bhai Sant Singh Ji who is included in the lineage of the Damdami Taksal and also of the Nirmala lineages. Bhai Sant Singh Ji taught Kavi Santokh Singh Ji whilst they were head granthi of the Sri Harmandir Sahib. His life and the way he lived his



life was an exception to the norm and Bhai Santokh Singh Ji pays homage to his teacher without whom he would not have the knowledge to create this beautiful composition.

In the next stanza which is numbered thirty three in the first Adhyai of the Sri Nanak Parkash Kavi Santokh Singh Ji expounds the beautiful attributes of his teacher and mentor. It is essential to find a teacher to fully give one a grasp of the Sri Guru Granth Sahib Ji and the spiritual teachings of the Guru. Without Giani Bhai Sant Singh Ji having such an influence of Kavi Santokh Singh Ji I do not think we would have seen such wonderful works.

The translation of the thirty third stanza follow;

ਕਬਿੱਤ ॥

ਨਿਤ ਹੀ ਭਗਤਿ ਰਤ ਨਾਮ ਕੀਨੋ ਬ੍ਰਿਤਿ ਚਿਤ ਸੰਤਨ ਸੋ ਹਿਤ ਅਤਿ ਸੰਤ ਸਿੰਘ
ਨਾਮ ਹੈ । ਸੁਜਨ ਦਿਆਲ ਧੀਰ ਧਰਮ ਬਿਸਾਲ ਧਰਿ ਜਾਸ ਬੈਸ ਬਾਲ ਹੂੰ ਤੇ
ਭਜਨ ਸੋ ਕਾਮ ਹੈ । ਜਾਂ ਕੇ ਚਰਨੋਦਕ ਕੀ ਬੂੰਦ ਮੈਂ ਬਦਨ ਪਾਇ ਸੁਮਤਿ ਸਦਨ
ਭਯੋ ਕਦਨ ਬਿਰਾਮ ਹੈ । ਤਾਂਕੇ ਅਰਬਿੰਦ ਪਦ ਸੁੰਦਰ ਮੁਕੰਦ ਦੁੰਦ ਬੰਦ ਕਰ
ਬੰਦਨਾਂ ਸਦਾ ਮੈਂ ਸੁਖ ਧਾਮ ਹੈ ॥੩੩॥

Kabit – (This is the invocation to the teacher of Bhai Santokh Singh Ji) Forever was my teacher (Vidya Guru) imbued in the name of God as his consciousness was engrossed in the concentration of the Lord. The name of my Vidya Guru was 'Bhai Sant Singh' who was forever in the company of other saints. Bhai Sant Singh Ji was friendly, graceful, content and righteous. From childhood they ever remained engrossed in the meditation of the name of God. I have taken a drop of sweat from the feet of Bhai Sant Singh Ji and put it in my mouth (this is not a reference to Charan Pahul as Bhai Santokh Singh Ji took Khande Da Amrit however it is metaphoric for watching someone's life and adopting the same as them). From accepting their spiritual discourses I have become great and diligent. The feet of Bhai Sant Singh Ji are beautiful like a lotus blossom and grant the gift of liberation. I am folding both of my hands and bowing to the feet of Bhai Sant Singh Ji as their feet are forever the abode of bliss. 33.

Sri Nanak Parkash - Post 021

Thursday, March 04, 2010

"Waheguru Gur Mantar Hai Jap Houmai Khoi.". Waheguru (ਵਾਹਿਗੁਰੂ) is the incantation of the Guru which eradicates the pride of an individual. This is a verse from the Sri Sarbloh Granth. The incantation recited by all Sikhs is of Waheguru and its glory is given by various sources. Bhai Gurdas Ji expounds how the incantation came into being within his ballad (vaars), the Sri Dasam Granth and the Sarbloh Granth by Sri Guru Gobind Singh Ji also include various details about this wonderful incantation.

In the Sri Nanak Parkash the invocations have finished for the non transcendent Lord and the transcendent manifestations now Kavi Santokh Singh Ji starts to invoke praise for the name of the Lord and its superiority to both the transcendent and non transcendent forms of the Lord. This will become apparent in some of the later posts. In this post Kavi Santokh Singh Ji starts to praise the glorious incantation of 'Waheguru' and explains what effect this incantation can have on the life of a devotee. Now the stanzas numbered thirty four to thirty six of the first Adhyai of the Sri Nanak Parkash have been translated and can be found below;

ਦੇਹਰਾ ॥ ਵਾਹਿਗੁਰੂ ਸਤਿਨਾਮ ਕੇ ਬੰਦਨ ਬਾਰੰਬਾਰ । ਬੰਧ ਨਿਕੰਦਨ, ਸੁਖ ਸਦਨ, ਦੁਖ ਮਰਦਨ ਨਿਰਧਾਰ ॥੩੪॥

Couplet – The incantation of 'Waheguru' is the true name of God and I repeatedly bow and pay my respects to the almighty lord. O Lord you are the eradicator of the causes of bondage; you are the abode of bliss and the disposes of all the causes of pain. 34.

ਚੌਪਈ ॥

ਵਾਹਿਗੁਰੂ ਬਰ ਸੁੰਦਰ ਨਾਮੁ । ਸਦਾ ਸਵਾਰੇ ਹਮਰੇ ਕਾਮੁ । ਇਕ
ਅਵਿਲੰਬ ਨਾਮ ਕੇ ਜਾਨਾ । ਕਲੀ ਕਾਲ ਸਮਰੱਥ ਨ ਆਨਾ
॥੩੫॥

Quatrain – The name 'Waheguru' is the greatest and most beautiful. Forever does this name assist an individual accomplishing their task? I only know the shelter of the name of 'Waheguru'. In the age of Kaljug there is no other name of God that is capable of assisting anyone. 35.

ਸਦਾ ਲੋਕ ਪਰਲੋਕ ਸਹਾਈ । ਨਾਮ ਲੈਤਿ ਹੀ ਬਿਘਨ ਪਰਾਈ । ਹਰਹਿ
ਕਾਲਕਲਿ ਕਲੁਖ ਸਦੂਖਨ । ਨਾਮ ਕਰਯੋ ਜਿਨ ਗ੍ਰੀਵਾ ਭੂਖਨ ॥੩੬॥

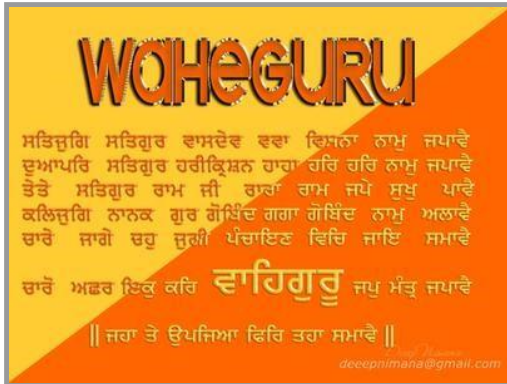
Forever does this name assist us in this world and the next? By saying the incantation 'Waheguru' all the causes of distress disappear. In this age of Kaljug there is an immense amount of sin and its causes; through the name of God these can be eradicated. By making the name of God as a necklace (talisman) one is able to destroy all the causes of pain. 36.

Sri Nanak Parkash - Post 022

Thursday, March 04, 2010

Above is the stanza from one of Bhai Gurdas Ji's ballad detailing the sacred formula to the incantation of Waheguru.

In the Sri Nanak Parkash the stanzas continue in praise for the sacred incantation with Kavi Santokh Singh Ji explaining the merits of meditating on this incantation and also the consequences of not worshipping the Lord. The following three stanzas translated are numbered thirty seven to thirty nine from the first Adhyai; ਦੇਹਰਾ ॥ ਮੰਗਲ ਸੁਖ ਕਲਿਆਨਦਾ ਕਰਹਿ ਅਮੰਗਲ ਹਾਨ । ਜਪਤਿ ਜਪਤਿ ਸ੍ਰੀ ਨਾਮ ਕੇ ਪ੍ਰਗਟੈ ਉਰ ਮੈਂ ਗਯਾਨ ॥੩੭॥ Couplet – The incantation



‘Waheguru’ gives an individual happiness and bliss whilst destroying of all hindrances. By continually reciting the great incantation of ‘Waheguru’ then the knowledge of God propagates within the heart of the individual. 37.

ਚੌਪਈ ॥ ਬਰਤ ਨੇਮ ਜਪ ਤਪ ਜਗ ਕਰਮੁ । ਨਾਮ ਬਿਨਾ ਬਿਰਥੇ ਸਭਿ ਧਰਮੁ ।
ਨਾਮ ਹੀਨ ਭਵ ਸਾਗਰ ਬੀਚੁ । ਜਨਮ ਧਰਹਿ ਉਚੁ ਕਬ ਨੀਚੁ

॥੩੮॥

Couplet – If one is to keep a religious vow, perform meditation, perform austerities or ritual fire worship without the name of the Lord they are all useless. Whichever individual does not meditate on the name of God they will keep returning to this worldly ocean taking both greater and worse births. 38.

ਨਾਮ ਬਿਨਾ ਧਿਗ ਰਾਜ ਸਮਾਜੁ । ਨਾਮ ਹੀਨ ਜਗ ਜੀਵਨ ਲਾਜੁ
। ਅਭੈ ਭਵਿਤ ਭੋਗਹਿ ਭਵ ਭੋਗੁ । ਨਾਮ ਬਿਨਾ ਜਾਵਹਿ ਜਮ ਲੋਗੁ
॥੩੯॥

Without worshipping the name of God even the blissful births seem cursed. If a being is not to meditate on the name of God during their life they should be ashamed. Those people who without fear are engrossed in the pleasures of sexual desire without the name of God being meditated on they will be condemned to hell. 39.

Sri Nanak Parkash - Post 023

Friday, March 05, 2010



Above is an image illustrating the cycle of transmigration and that of life and death.

Kavi Santokh Singh Ji continues to write in the Sri Nanak Parkash about the merit of meditating on the Waheguru incantation. Kavi Santokh Singh Ji warns the individual to avoid the snare of Maya and meditate on the Lord. By remaining trapped in the web of Maya the individual doesn't realise the essence of truth in creation and lives out enjoying the embellishments of falsehoods. Only through

the meditation of God does one remove the veil of untruth in the same way that an individual may reveal a water hole after they have removed the algae floating on top.

Below are the translations of the Sri Nanak Parkash from the first Adhyai in stanzas numbered forty to forty two;

ਚੌਪਈ ॥

ਸੁੰਦਰ ਮੰਦਰ ਅੰਗਨਾ ਸੇਜਾ । ਅੰਤ ਸਮੇ ਜਮ ਗਹਿ ਕਰਿ ਲੇ ਜਾ ।

ਚਤੁਰੰਗਨ ਧੁਜਨੀ ਬਲ ਧਰਨੀ । ਤਿਹ ਛਿਨ ਕਾਹੁ ਨ ਤੇ ਹੁਇ ਕਰਨੀ

॥੪੦॥

Quatrain – Those attached to their beautiful houses, their irrigated fields, their beautiful women will in their final moments be grabbed by the angels of death and dragged to hell. Even if you have the four different types of army and brave soldiers they will not be able to prevent the soldiers of death from taking you away. 40.

ਗਜ ਬਾਜੀ ਸਯੰਦਨ ਬਹੁ ਰੰਗੇ । ਹੋਤਿ ਕੋਸ਼ ਗਮਨੇ ਪਗ ਨੰਗੇ ।
ਸਿਵਕਾ ਡੇਰੇ ਤਜਿ ਕਰਿ ਨਾਨਾ । ਨਾਮ ਬਿਨਾ ਜਮ ਪੁਰੀ ਪਯਾਨਾ ॥੪੧॥

Those people who had elephants, horses and chariots of many colours along with vast amounts of priceless treasure have all left the earth naked and alone. They left their many chariots and have gone with the angels of death to hell as they did not meditate on the name of God. 41.

ਨਾਮ ਹੀਨ ਅਸ ਸ੍ਵਾਸ ਸਹਤਿ ਹੈ । ਜਿਹ ਬਿਧਿ ਭਸਰਾ ਫੂਕ ਬਹਤਿ ਹੈ ।
ਨਾਮ ਜਪਤਿ ਸੇ ਵਡੇ ਵਡੇਰੇ । ਤਿਨ ਜਮਦੂਤ ਨ ਆਵਤਿ ਨੇਰੇ ॥੪੨॥

The breath which is the life force comes into the person who does not meditate on God like the air through bellows into a fire. Those who do meditate on the name of God are greater than the greatest. The angels of death do not come near to the individuals who meditate on the name of God. 42.

Sri Nanak Parkash - Post 024

Friday, March 05, 2010



Above is an image of a lotus blossom which is used as a metaphor for the feet of the Guru on numerous occasions and is an ideal metaphor for how a God-loving devotee should lead their life.

Now in the Sri Nanak Parkash, Kavi Santokh Singh Ji continues to write about the perils of not reciting the name of God and its merits at the same time. Below continues the translation of the Sri Nanak Parkash from the first Adhyai. The stanzas are numbered forty three to forty five;

ਦੋਹਰਾ ।
ਨਾਮ ਨ ਜਪਹਿ ਅਕ੍ਰਿਤਘਣ ਜੋ ਅਭਿਮਤ ਦਾਤਾਰ । ਜਗ ਵਡਿਆਈ ਬਾਦ ਮਹਿ ਉਰਝੇ ਮੰਦ ਗਵਾਰ ॥੪੩॥

Couplet – If a person does not meditate on the name of God they are ungrateful to the divine lord who bestows gifts. These people are forever searching for praise from this false world and are actually fools. 43.

ਚੌਪਈ ।
ਜਾਨਤਿ ਸੰਤ ਨਾਮ ਪਰਤਾਪੁ । ਜਿਹ ਕਿਹ ਪਾਯੋ ਜਾਪ ਅਜਾਪੁ ।
ਨਹਿ ਜਾਨਹਿ ਸਾਕਤ ਪਰਤਾਪਾ । ਧਨ ਵਿਸ਼ਵਾਸੀ ਅਹਿਮਤ ਆਪਾ ॥੪੪॥

Quatrain – Those saints who meditate on the name of the Lord understand know of his

greatness. God who is beyond all names can only be propagated through the name of the Lord. The apostates do not know how great the name of God actually is. They only focus their thoughts on material objects and their way of life is similar to a snake. (Snakes are known for their fondness of material objects). 44.

ਦਰਬ ਹੇਤ ਸਭਿ ਕਰਹਿ ਉਪਾਈ । ਵਾਹਿਗੁਰੂ ਉਰ ਦੀਨ ਭੁਲਾਈ । ਕੰਚਨ
ਰੁਚਿਰ ਰਚਿਤ ਬਰ ਰਤਨਾ । ਤਿਹ ਤਜਿ ਕਰਤਿ ਕਾਚ ਹਿਤ ਜਤਨਾ ॥੪੫॥

The apostates only perform actions due to their greed for materialistic objects. They have forgotten the name of Waheguru from within their heart. The name of God is priceless similar to a piece of jewellery fashioned out of gold with emeralds. The apostates have forgotten about the priceless name of Waheguru and are focused on false materialistic and sexual pleasures. 45.

Sri Nanak Parkash - Post 025

Saturday, March 06, 2010



Above is a picture of Brahma creating the expanse of creation.

In stanza forty six Kavi Santokh Singh Ji begins to give a number of Puranic references. Now to alot of modern day Sikhs they seem to suffer from an allergy where they do not discuss any actions or tales of the demi gods. "It is myth", "It has no relevance" and "it is all lies". These are the common things said by the ignorant Sikhs of today. If

everything is a lie prior to the advent of Sri Guru Nanak Dev Ji was god that cruel to his



creation to leave them ill advised on his divinity and did he just let them live in a world of doubt? Of course not, the demi gods are the messengers who manifest for many reasons to assist the people of the world. If they are false then alot of Gurbani mentions the tales of the demi gods as well. Is Gurbani based on a false misconception? The answer again is 'no'. The Sikhs will state that God alone is the does of all in creation which is correct however they do not realise the demi gods are subordinates of God and carry out his will. it is similar to go home after a days work and tell everyone what you have done without acknowledging the assistance gained through your feet and hands. In the same way the demi gods are the limbs of the lord who carry out his every command and instruction.

In this stanza we hear how the name of the lord has assisted the demi gods to complete various tasks which are deemed incomprehensible to the average being. This stanza speaks about Sheshnag supporting the earth through the power of God's name. It speaks of the demi god Shiva who assisted the world when the sea was being churned in order to acquire the ambrosial nectar. A consequence of the churning was the emergence of the poison known as 'Halahal'. The demons and demi gods ran in fear and asked Shiva for assistance. Shiva drank the poison and rather than allowing it to go into his digestive system,

used occult powers to rest it in his throat. Due to this his throat turned blue and through this action he gained the name of 'Neelkanth'. Lastly it mentions the demi god Brahma who meditated for a long time focusing on the goddess. Once she manifest he asked for the boon of creation. She stated it was only God who could grant this task so again he meditated on the Lord over a long period of time and eventually God granted Brahma this boon.

The translation of the forty sixth stanza from the first Adhyai of the Sri Nanak parkash is translated below;

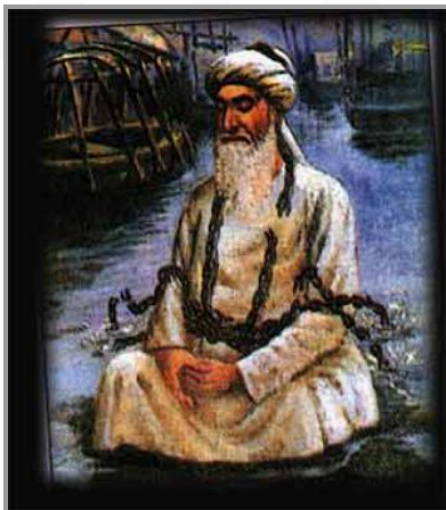
ਸ਼ੈਯਾ ।
ਜਾਨਤਿ ਹੈ ਮਹਿਮਾ ਅਹਿ ਸ਼ੇਖ ਸੁ ਨਾਮਹਿ ਕੀ ਪਰਤਾਪ
ਵਡਾਈ । ਸੈਲਨਿ ਕਾਨਨਿ ਸੋ ਧਰਨੀ ਪਰਸੂਨਹਿ ਜਯੋ ਜਿਨ
ਸੀਸ ਉਠਾਈ । ਨਾਮ ਮਹਾਤਮ ਸ਼ੰਕਰ ਜਾਨਤਿ ਕੰਠ ਹਲਾਹਲ
ਲੀਨਿ ਪਚਾਈ । ਆਤਮਭੂ ਭਲਿ ਰੀਤਿ ਪਛਾਨਤਿ ਜਾਂ ਬਲ ਸੋ
ਪਰਪੰਚ ਬਨਾਈ ॥੪੬॥

Savaiya – (Now Bhai Santokh Singh Ji writes about those great beings in historical and Puratan Granth who have known the glory of the lord's name) the snake demi god Sheshnag knows the glory and praise of the Lords name. Sheshnag is the one who through the name of God supports the land along with the jungles and mountains attached to it. (Sri Guru Nanak Dev Ji later in the Sri Jap Ji Sahib in Stanza fifteen corrects this theory.) The demi god Shiva also knows how great the name of God is. Through the name of God he was able to drink the poison known as 'Halahal' when the ocean was being churned and contain it in this his throat. (This made Shiva Ji's throat turn blue giving him the name of 'Neelkanth' which is blue throat). The demi god Brahma also knows the glory of the Lords name; through the name of God he was able to create the transcendent existence. 46.

Above is an image of Shiva drinking the Halahal poison during the churning of the sea.

Sri Nanak Parkash - Post 026

Saturday, March 06, 2010



Above is an painting depicting the event when Bhagat Kabir Ji was thrown into the Ganges River bound in chains. The chains broke off and the Lord by his will made Bhagat Kabir Ji float on the water of the river.

In the forty sixth stanza of the first Adhyai of the Sri Nanak Parkash, Kavi Santokh Singh Ji writes about the saints of the past and how they gained their exalted positions through the grace of God. There are many Bhagats here that many modern day Sikhs ridicule such as Balmik and Prahlad as they are found in Puranic texts and the Srimad Bhagavata Mahapurana. Kavi Santokh Singh Ji praises the saints of the past through this verse including some of those who are included in the Sri Guru Granth Sahib Ji such as Kabir, Tirlochan, Namdev and Ravidas. The saints are of great importance to Sikhs to assist an individual in their spiritual journey however in the modern day Neo Sikhs have begun to disregard the value of saints within the Sikh faith and things have finally got that bad that all saints are being considered as fakes of anti Sikh.



The forty sixth stanza of the first Adhyai is translated below;

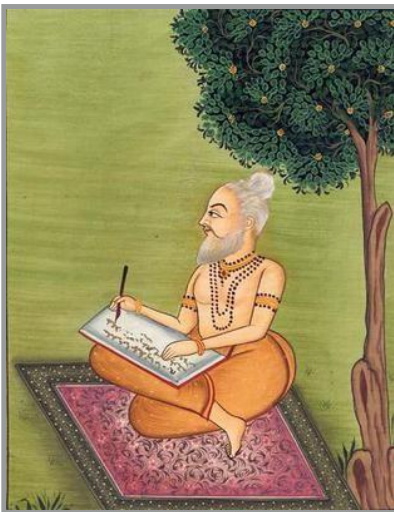
ਸ੍ਵੈਯਾ ।

ਪ੍ਰਹਲਾਦ ਕਵਾਦਿ ਤਿਲੋਚਨ ਨਾਰਦ ਯੂ ਸਨਕਾਦਿ ਜਦੇਵ ਸਪੰਨਾ ।

ਅੰਬਰੀਕ ਕਬੀਰ ਪਰੁਰਵ ਅੰਗਰਾ ਨਾਮੇ ਬਿਭੀਖਨ ਕੁੰਭਜ ਮੰਨਾ ।

ਰਵਿਦਾਸ ਅਜਾਮਲ ਉਧਵ ਕੂਰ ਹਨੂਮਤਿ ਭੀਲਨੀ ਭੀ ਧਨ ਧੰਨਾ । ਜੁਗ

ਚਾਰ ਵਿਖੇ ਜਨ ਜੋ ਜਨਮੇ ਜਿਨਹੁ ਕਿਨ ਨਾਮ ਹੂੰ ਤੇ ਕ੍ਰਮ ਭੰਨਾ ॥੪੭॥



Savaiya – Bhagat Prahlad knows the glory of the Lords name that assisted him through the manifestation of Narsingh to kill Hiranakhsu. Rishi Balmik knows the glory of God's name as through a year of continuous devotion was he able to write about the Ramayan ten thousand years before it took place. Bhagat Tirlochan Ji (Bhagat Ji's works can be found within the Sri Guru Granth Sahib Ji) knows the glory of God's name along with the wondering sage Narad Muni (Narad Muni became the son of the demi god Brahma through the meditation of the lords name. The four sons of Brahma, Sanak, Sanat, Sanandan and Sanat Kumar all gained their lofty position through the name of God. The Bhagat

Jaidev knows the glory of the name of God as the Lord got rid of his vices and Bhagat Sadhna Ji also knows the greatness of the lord's name as it assisted him in Allaahabad by giving him protection. The devotee Ambrik knows the greatness of God's name as it protected him from Krishna's Sudarshan Chakra. Bhagat Kabir Ji through the glory of the Lords name was able to float on the water of the Ganges after he had been bound by chains and thrown in. Paroorav was a saintly king who through the name of God was bestowed with the ritual bathing of the sixty eight holy places of pilgrimage whilst in his abode. The saint Angra though the name of God achieved inner peace. Bhagat Namdev Ji knows the glory of God's name as it was this that protected him. Bhabhikan who was the younger brother of Ravan knows the

glory of the lord's name as by writing the name of 'Ram' on his abode it was spared from the fire set in Sri Lanka by Hanuman. The saint Kumbaj also knows the glory of God's name through which he drank the ocean water. Through the glory of God's name Bhagat Ravidas gained his lofty position. Your devotee Ajamal also through the glory of God's name avoided the clutches of the angels of death and gained liberation. The saints Oodhav and Karoor were the devotees of Sri Krishna and through the name of God achieved such a high spiritual condition. Hanuman knew the glory of God's name as he destroyed the rosary given to him by Sri Ram Chandar as none of the beads contained the name of God within them. The saint Bheelnee who was born of a low caste knows the glory of God's name as by meditating on it she cleared the insect infected pool of Panpasar by washing her feet in the water. Through the glory of God's name Bhagat Dhanna Ji gained his elevated position. Though the four cyclic ages the devotees of the Lord have manifested on the earth and meditated on the name of God to eradicate their doubts and duality. 47.

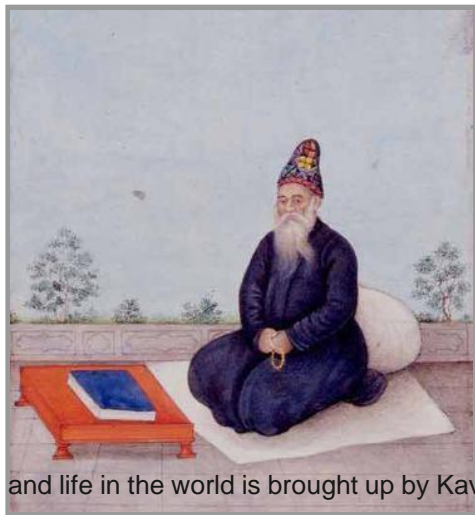
Above is an image of Harnaksh being killed by Narsingh. Next to Narsingh is the god loving devotee Prahlad.

Above is an image of Rishi Balmiki who wrote the Ramayam prior to the event taking place.

Sri Nanak Parkash - Post 027

Sunday, March 07, 2010

Above is a painting depicting a Nanakpanthi



Today fortunately I have had some time to write a number of long stanzas out from the first Adhyai of the Sri Nanak Parkash. The three stanzas translated are numbered forty eight to fifty. The content of all three stanzas is very different to each other. The forty eighth talks about the colour white and how various things are white due to the glory of Waheguru. White is used as it is the same as an illumination and represents internal enlightenment. The forty ninth stanza focuses on attachment to materialistic objects whilst the fiftieth stanza focuses on the false reality that is the world. The similarities of a dream

and life in the world is brought up by Kavi Santokh Singh Ji. The

translations to the stanzas follow below;

ਕਬਿੱਤ ।

ਬਾਨੀ ਛਬਿ ਬਾਨੀ ਅੰਗ ਸੇਖ ਤਨ ਸੰਗ ਰੰਗ ਗੰਗ ਕੇ ਤਰੰਗ ਸੁ ਪਤੰਗ ਕੇ ਕਿਕਾਨ
ਹੈ । ਲੰਬੇਦਰ ਰਦਨ ਕੀਨੋ ਧਨੁਖ ਮਦਨ ਚੀਨੋ ਸ੍ਰੀਆ ਕੇ ਸਦਨ ਚਹੁਬਦਨ ਕੇ ਜਾਨ
ਹੈ । ਕਰੁਨਾਨਿਧਾਨ ਸ੍ਰੀਗ ਜੋਨੁ ਕੀਨੀ ਜਾਨ ਮ੍ਰੀਗ ਭਸਮ ਸੁ ਤੀਨ ਦ੍ਰਿਗ ਸੁਧਾ
ਸੁਰਪਾਨ ਹੈ । ਮਨ ਕੀਨੋ ਮੁਨੀ ਸਤੋ ਗੁਨ ਚੀਨ ਲੀਨੋ ਗੁਨੀ ਨਾਮ ਕੇ ਸੁਜਸ ਤੇ ਏ
ਸਭੈ ਸੋਭਾਵਾਨ ਹੈ ॥੪੮॥

Kabit – (Now Bhai Santokh Singh Ji talks about the value of God's name and how all of the items described below are white in colour due to the purity of the lord's name.) (Again the

second part of the last line has to be expounded first) Through the praise and exegesis of the name of God do all of the following items gain praise; the white limbs of the goddess Saraswati is beautiful due to the name of God, Sheshnag who was originally black coloured gained his white complexion through the name of God, the white waves and ripples of water in the Ganges river are due to the name of God meditated on by the many saints on the rivers banks and the horse of the Sun is known as 'Patang' is also white in colour due to the name of God. Due to the name of God the tusks of the elephant headed demi God known as Ganesh are also white. The bow of the demi god Kaamdev is also white due to the glory of God's name. The abode of the goddess Laxmi is beautifully white due to the name of God and the swan ridden by the demi god Brahma is also white due to the glory of the Lord's name. The garland worn by the demi god Vishnu is bright due to the name of God and the luminous glow around the moon is also due to the name of God. The ashes worn by the three eyed demi god Shiva is also white due to the name of God. The ambrosial nectar which was drunk by the demi gods is also white due to the name of God. The Muni's (wandering hermits) have purified their mind due to the name of God and out of all of the virtues it is the virtue of Sato (truth) that has stands out bright and beautiful due to the name of God. All of these things mentioned are white, bright and beautiful due to the contemplation on the name of God. 48.

ਕਬਿੱਤ ।

ਤਾਤ ਸੁਤ ਮਾਤ ਹਿਤੁ ਸੇਦਰ ਸਹੇਦਰੀ ਸੁ ਮੇਦ ਮੈਂ ਕਿਸੇਦਰੀ ਸੋਂ ਗਾਢੇ ਲਪਟਾਯੋ ਹੈ
 । ਮੱਤ ਜੇ ਮਤੰਗ ਜਦੀ ਚੰਚਲ ਤੁਰੰਗ ਬਿੰਦ ਅਨੀ ਚਤੁਰੰਗਨੀ ਸੋਂ ਰਿਦਾ ਹੁਲਸਾਯੋ
 ਹੈ । ਆਥਿ ਨਿਤ ਹਾਥ ਚਾਹੈ ਜਨਮ ਅਕਾਥ ਖੋਤਿ ਅੰਤ ਕੋ ਨ ਸਾਥ ਮਨ ਜਾਂ ਸੋਂ
 ਡਹਿਕਾਯੋ ਹੈ । ਕੂੜ ਹੈ ਰੇ ਕੂੜ ਮਨ ਮੂੜ ਲਗ ਨਾਮ ਕੂੜ ਸਾਚੇ ਕੋ ਬਨਾਯੋ ਤਾਂ ਤੇ
 ਸਾਚੇ ਸੋ ਸੁਹਾਯੋ ਹੈ ॥੪੯॥

Kabit – The individual remains afflicted by attachment to his family and remains in bliss with his false relationships with his father, son, mother, friends, brothers, sisters and wife. The intoxicated elephants, a group of fast steeds and the four different types of army are what the mind remains happy remembering. The being forever wishes for material riches to be in his hand and in this way wastes his life away. When the final moment comes and person dies these material objects remain here and do not go along with you and due to this those engrossed in material objects goes into a state of mental unrest. Kavi Santokh Singh Ji is reassuring the teachings of the Guru by stating all these material objects are false you should become engrossed in the meditation of Gods beautiful name. You believe creation to be real as it was created by the Lord however the only thing that is truly real is the name of god so bond with this incantation. 49.

ਕਬਿੱਤ ।

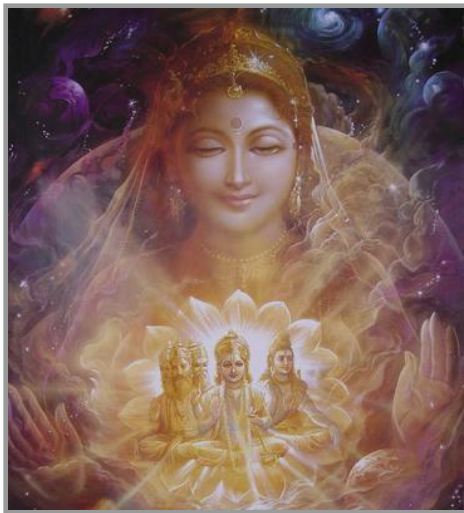
ਬਾਜੀਗਰ ਜੈਸੀ ਬਾਜੀ ਮਾਯਾ ਕੀ ਕਨਾਤ ਸਾਜੀ ਪਾਜੀ ਕੋ ਅਪਾਜੀ ਲਖਿ ਤਾਂ ਸੋ
 ਬਿਰਮਾਯੋ ਹੈ । ਸੁਨਪੇ ਪਦਾਰਥ ਸੁਆਰਥ ਮੈਂ ਰਚਯੋ ਸੰਚੈ ਸੰਚਿ ਸੰਚਿ ਜਾਗੇ ਤੇ
 ਬਹੁਰਿ ਪਛੁਤਾਯੋ ਹੈ । ਸੁਕਤਾ ਰਜਤ ਮ੍ਰਿਗ ਤ੍ਰਿਸ਼ਨਾ ਮੈਂ ਨੀਰ ਜੈਸੇ ਰਜੁ ਮੈਂ ਸਰਪ
 ਆਦਿ ਅੰਤ ਹੂੰ ਨ ਪਾਯੋ ਹੈ । ਕੂੜ ਹੈ ਰੇ ਕੂੜ ਮਨ ਮੂੜ ਲਗ ਨਾਮ ਕੂੜ ਸਾਚੇ ਕੋ
 ਬਨਾਯੋ ਤਾਂ ਤੇ ਸਾਚੇ ਸੋ ਸੁਹਾਯੋ ਹੈ ॥੫੦॥

Kabit – (Now Bhai Santokh Singh Ji describes the world) the gymnast plays the game and in this world the Lord is the gymnast playing the game in the tent created by Maya. The false objects are believed to be true and within these the individual is trapped. You are gathering the material objects for your own self interest not knowing as if you were acting in a dream. In the same way that an individual gathers items in a dream and later wakes up to find none of it real and due to this later regrets his actions. When a person awakens

internally due to knowledge he realises what he did before was fruitless and regrets his actions. In a way that a shell seems to contain silver, a deer in the heat sees a mirage of water, and due to ignorance a rope can be mistaken for a snake however all three are false assumptions. Kavi Santokh Singh Ji is reassuring the teachings of the guru by stating all these material objects are false you should become engrossed in the meditation of Gods beautiful name. You believe creation to be real as it was created by the Lord however the only thing that is truly real is the name of God so bond with this incantation. 50.

Sri Nanak Parkash - Post 028

Monday, March 08, 2010



Above is a painting depicting Maya and the Trimurti (Brahma, Vishnu and Shiva)

Ika Maee Jugat Viaee Tin Chele Parvaan (The Illusion known as Maya created the three disciples - Brahma, Vishnu & Shiva). This line from Jap Ji Sahib by Sri Guru Nanak Dev Ji shows that the Trimurti are not divine as they were created for purposes by the illusion known as Maya. To those who are trapped in the entanglements of the false reality consider Maya to be an illusion veiling them from direct contact with the Lord. To those who are immersed with the love of God and detached from reality consider Maya to be the creative force of God.

In the next four stanzas of the Sri Nanak Parkash numbered fifty one to fifty four of the first Adhyai, Kavi Santokh Singh Ji speaks about the perils of Maya and advises those who are deluded to the presence of the lord to have firm faith in him and not to become engrossed in falsehood. The translated stanzas are below; ਦੋਹਰਾ । ਜਿਹ ਕਰੁਨਾ ਤੇ ਜਠਰ ਮਹਿ ਅਗਨਿ ਸਪਰਸ਼ ਨ ਹੋਇ । ਜਨਮਤਿ ਹੀ ਪੁਨ ਜਗ ਰਚਯੋ ਰਿਦੈ ਬਿਸਾਰਯੋ ਸੋਇ ॥੫੧॥

Couplet – Through the grace of God the fire of the womb could not touch the child. You have then taken birth into the world and become attached to the world. Due to this you have forgotten about the Lord. 51

ਚੌਪਈ ।

ਜਿਹ ਕਰਨਾ ਤੇ ਰੂਪ ਅਨੂਪਾ । ਤਿਹ ਤਜਿ ਪਰਯੋ ਅੰਧ ਜੋ ਰੂਪਾ । ਜਿਸ ਕਰੁਨਾ ਸਭਿ ਦਏ ਪਦਾਰਥ । ਤਿਸ ਤਜਿ ਫਿਰਤ ਬਿਸੈ ਕੇ ਸ੍ਵਾਰਥ ॥੫੨॥

Quatrain – Through the grace of God you have been granted such a beautiful form. You have forgotten about the Lord and have fallen into the hidden well of Maya. Through the grace of God has given you all the material objects. You have forgotten about the Lord and become entangled in the web of sexual desire. 52.

ਮਨ ਮੂਰਖ ਅਜਹੂੰ ਨਹਿ ਜਾਨਤਿ । ਜਿਸ ਕਰੁਨਾ ਤੇ ਸਭਿ ਤੁਝ ਮਾਨਤਿ
 । ਮਧੁਰ ਜਾਨ ਬਿਸ਼ਯਨਿ ਬਿਲਸਾਤੁ । ਸੇ ਹੋਵਹਿ ਕਟੁ ਬਡ ਦੁਖ ਦਾਤੁ
 ॥੫੩॥

O foolish mind you still do not understand the Lord! It is due to the name of God that people give you respect. You are engrossed in the trap of sexual pleasure because you consider it to be sweet. In the end this will become bitter and you will suffer great pain. 53.

ਦੋਹਰਾ । ਨਾਮਹਿ ਤੇ ਸਭਿ ਕੁਛ ਬਨਯੋ ਖੰਡ ਬ੍ਰਹਮੰਡ ਸਰੀਰ । ਸੇ ਕਿਉਂ ਨਾਮ ਬਿਸਾਰਿਓ ਨਿਤ ਸਮਾਹਿ ਮਤਿ ਧੀਰ ॥੫੪॥

Couplet – Through the name of God all of existence was created. The galaxies, the heavens and the planets were created due to the name of God. So why have you forgotten the name of God? O faithful being forever remember the name of God. 54.

Sri Nanak Parkash - Post 029

Monday, March 08, 2010



Nanak Gur Gobind Singh Pooran Gur Avtar. (Sri Guru Nanak Dev Ji and Sri Guru Gobind Singh Ji are the true and complete manifestation of the Lord)

Above is a painting from the imagination of the artist of a meeting between Sri Guru Gobind Singh Ji and Sri Guru Nanak Dev Ji. Also behind Sri Guru Nanak Dev Ji are his faithful companions Bhai Bala Ji and Bhai Mardana.



Now Kavi Santokh Singh Ji writes on the glory of the Sri Waheguru incantation and how it is actually greater then the transcendent and non transcendent manifestations of the Lord. In the stanzas numbered fifty five to sixty one Kavi Santokh Singh Ji explains how the avtars and the Gurus have shown that the name of the Lord is greater then his manifestations. The first example cited is that of Sri Ram Chandar in the age of Treta where the bridge was created from the southern point of India to Lanka with the use of large stones. These stones only

floated on the water once the name of God

had been written on them. The name of God was greater then the manifestation of Ram. We can find this advent written about by Bhagat Namdev Ji in the Sri Guru Granth Sahib Ji and by Pandit Gulab Singh Ji in the Bhavrasamrit and Adhyatam Ramayan.

The second time the Gurshabad form (the word of God) was shown to be greater then any manifestation was by Sri Guru Arjan Dev Ji. Sri Guru Arjan Dev Ji compiled the Sri Adi Granth and installed it at a greater height and bowed to it in reverence.

The last example cited is that done by Sri Guru Gobind Singh Ji who in 1708 AD passed the authority of the Guru to Sri Guru Granth Sahib Ji.

The translations of the stanzas numbered fifty five to sixty one of the first Adhyai of the Sri Nanak Parkash follows;

ਸ਼੍ਰੋਯਾ ।

ਨਾਗੁਨ ਤੇ ਪੁਨ ਸਾਗੁਨ ਤੇ ਗੁਰ ਕੇ ਮਤਿ ਮੈਂ ਵਡ ਨਾਮ ਪਛਾਨੇ ।

ਸ੍ਰੀ ਮੁਖ ਨਾਨਕ ਗੋਬਿੰਦ ਸਿੰਘ ਵਡੇ ਸਭਿ ਤੇ ਕਹਿ ਨਾਮ ਬਖਾਨੇ
। ਬੇਦ ਪੁਰਾਨ ਗਰੰਥ ਭਨੈਂ ਕਵਿ ਕੋਵਿਦ ਜੇ ਸਭਿ ਹੀ ਮਨ ਮਾਨੇ
। ਰੇ ਮਨ ਮੂੜ ਸੁ ਨਾਮ ਪ੍ਰਤਾਪਹਿ ਜਾਨ ਅਜਾਨ ਭਯੋ ਕਿਮ ਜਾਨੇ
॥੫੫॥

Savaiya – The name of the Lord is greater than the transcendent and non transcendent forms of the Guru. Sri Guru Nanak Dev Ji and Sri Guru Gobind Singh Ji both stated that the greatest of all things is the name of God. The Vedas, the Puranas, the Sri Guru Granth Sahib Ji, the poets and the pundits have all accepted that the greatest of all is things is the name of God and have paid their respects to the name of God. O foolish mind how have you forgotten the value of the lords name when initially you knew its true merit? How will you realise what is the true cause of this? 55.

ਸ਼੍ਰੋਯਾ ।

ਨਾਗੁਨ ਤੇ ਇਮ ਜਾਨ ਵਡੇ ਪਰਮਾਤਮ ਦੇਹਿਨ ਮੈਂ ਸਭਿ ਸੇਊ
। ਚੇਤਨ ਕੇ ਅਵਿਲੰਬਤਿ ਹੈ ਨਰ ਨਾਰਿ ਬਿਰਾਜਤਿ ਜੰਗਮ
ਜੇਊ । ਹੋਵਤਿ ਹੀ ਤਿਹ ਕੇ ਘਟ ਮੈਂ ਨਰ ਜੀਵ ਦੁਖੀ ਭਵ ਮੈਂ
ਸਭਿ ਕੇਊ । ਨਾਮ ਜਪੈ ਜਬ ਹੀ ਸੁਖ ਸਾਗਰ ਚੇਤਨ ਚੀਤ
ਉਦੇਤਿ ਸੁ ਹੋਊ ॥੫੬॥

Savaiya – The incantation of the word Waheguru is greater than the non transcendent form of God. God is present within everyone in the form of the soul. By accepting the conscious lord as the only refuge and asylum the beings including the males and females are being graced by the divine. Even though within the heart of every being the Lord resides still the beings suffer pain! When one is to meditate on the incantation of Waheguru which represents the Lord who is the ocean of peace, then the Lord becomes the manifest and gives peace. 56.

ਸ਼੍ਰੋਯਾ ।

ਸੁੰਗਨ ਤੇ ਵਧਿ ਜਾਨਤਿ ਹੈ ਇਵ ਜੇ ਰਸ ਜਾਪ ਮੈ ਲੀਨ ਵਿਸ਼ਾਲਾ ।
ਪ੍ਰੇਮ ਸੋ ਨਾਮ ਵਸਯੋ ਜਬ ਹੀ ਤਬ ਗੋਚਰ ਹੋਤਿ ਸਰੂਪ ਕ੍ਰਿਪਾਲਾ ।
ਯਾਂਹੀ ਤੇ ਨਾਮ ਅਧੀਨ ਸਰੂਪ ਲਖਯੋ ਭਗਤੰਨ ਭਲੀ ਮਤਿ ਸ਼ਾਲਾ
। ਧਾਰਿ ਰਿਦੇ ਤਜਿਬੇ ਨ ਕਰੈਂ ਨਿਸ ਬਾਸੁਰ ਜੀਹ ਮੈ ਜਯੋਂ ਗਲ
ਮਾਲਾ ॥੫੭॥

Savaiya – The name of God known as Waheguru is greater than the transcendent form of God. The saints are intoxicated due to the pleasure gained from their meditation on the incantation Waheguru. When the name of God becomes instilled within the heart along with loving devotion the then form of the lord manifests within. By remaining a subordinate to the name of God does one attain the divine form and the saints who meditate on the Lord have truly understood the value of God's name. Once they adopt the name of God

they do not let it go. Both day and night they keep the name of the lord on their tongue in the way that a necklace remains with the individual. 57.

ਚੌਪਈ ।

ਨਿਜ ਤੇ ਅਧਿਕ ਹੇਤੁ ਸ੍ਰੀ ਰਾਮੁ । ਜਗਹਿ ਲਖਾਯੋ ਲਿਖ ਕਰਿ ਨਾਮੁ ।
ਸਰੁਵਰ ਪਰ ਗਿਰਿਵਰ ਧਰਿ ਭਾਰੇ । ਤਰੁਵਰ ਕੇ ਪਾਤਨਿ ਸਮ ਤਾਰੇ
॥੫੮॥

Quatrain – In this way Sri Ram Chandar told the world that the name of God was greater than him. Sri Ram Chandar shows this in practice also to the people of the world. In order to build a bridge to cross over to Lanka Sri Ram Chandar Ji had the large rocks collected, the name of God written on them then dropped in the ocean and due to the name of God all of these floated as if they were leaves. 58. ਪੁਨ ਸ੍ਰੀ ਗੁਰ ਅਰਜਨ ਗਤਿਗਾਈ । ਨਿਜ ਤੇ ਮਹਿਮਾ ਅਧਿਕ ਲਖਾਈ ।

ਸ੍ਰੀ ਸੁ ਗ੍ਰੰਥ ਮਹਿ ਲਿਖਿ ਜਸੁ ਨਾਮੁ । ਤਿਹ ਤੇ ਅਧੇ ਭਏ ਸੁਖਧਾਮੁ ॥੫੯॥

Then Sri Guru Arjan Dev Ji who was the granter of liberation also showed that the name of God is greater than his form. Within the Sri Guru Granth Sahib Ji the praise and glory of God's name was written. When the Adi Granth was created it was kept at a higher level then Guru Arjan Dev Ji to show how superior the name of God was to the Guru. 59.

ਦੋਹਰਾ ।

ਆਪ ਅਛਤ ਸਮਰੱਥ ਪ੍ਰਭੁ ਦਈ ਬਡਾਈ ਨਾਮ । ਅਪਰ ਤਰਕ ਕੋ ਕਰ ਸਕਹਿ ਸਭਿ ਮਾਨਹਿ ਗੁਨਧਾਮ ॥੬੦॥

Couplet – The form of God, Sri Guru Gobind Singh Ji within his life whilst Guru passed over the seat of authority to Sri Guru Granth Sahib Ji to give praise to the name of God. Who else is there in the world that will be able to perform such a feat? All of the knowledgeable people accept and understand the position of the name of God. 60.

ਦੋਹਰਾ ।

ਨਿਰਗੁਨ ਸਰਗੁਨ ਨਾਮੁ ਜੋ ਵਾਹਿਗੁਰੂ ਤਿਨ ਮੇਰੁ । ਸਭ ਤੇ ਉਚਾ ਜਾਨੀਏ ਲੇਤਿ ਨ ਕੀਜੈ ਦੇਰਿ ॥੬੧॥

Couplet – The transcendent and non transcendent forms of God are inferior to the name of God. Accept the incantation of Waheguru to be the greatest of all do not waste time in meditating on the name of the Lord. 61.

Above is a painting depicting Sri Ram Chandar and the army of monkeys creating the bridge from South India to Lanka known as the Ram Setu. You can see in the picture above that the name of God was being inscribed on each rock in order to make it float. This showed that the manifestation Ram Chandar was also incomparable to the name of God.

Sri Nanak Parkash - Post 030

Tuesday, March 09, 2010



Above is an image of the Waheguru incantation which is recited by all Sikhs as their Gurmantar daily. This is the incantation passed by the five beloved to the Sikhs on their initiation into the Khalsa. This incantation is a universal incantation and can be recited by anyone no matter of differences in sex, age, colour, creed, race or religion. In the last few years a huge samagam has been held in the state of

Rajasthan and is an annual event. During this event the Sikh Saints performed a two hour katha on the Waheguru incantation, its formula and merit. The locals were so surprised by the formula and merits of the mantra that they asked if they could recite it. The saints advised them that it was universal, now annually as the event takes place all the local population all recite the Waheguru incantation. you can go from shop to shop and hear the Waheguru incantation being played on the stereos systems.

Now in the translation of the Sri Nanak Parkash, the stanzas numbered sixty two to seventy seven from the first Adhyai are being translated. In these Kavi Santokh Singh ji explains the glory of the Waheguru incantation and formula. All the merits of the incantation are also explained. This topic is very important, many modern day scholars who have no depth in Sikh metaphysics and philosophy disregard this incantation and state that meditating on it has no merit and some have even considered that this incantation has no link to Sikhism. The perils of falsehood and destruction to the Sikh faith seem to have no fear of the Guru. The translated verses can be found below;

ਚੌਪਈ ।

ਨਿਰਗੁਨ ਨਾਮਨ ਤੇ ਵਧਿ ਐਸੇ । ਸੇ ਕਰਿ ਅਰਥ ਬਖਾਨੈ ਜੈਸੇ ।
ਵਾਹਿ ਨਾਮੁ ਅਚਰਜ ਕੇ ਹੋਈ । ਅਚਰਜ ਤੇ ਪਰਿ ਉਕਤਿ ਨ ਕੋਈ
॥੬੨॥

Quatrain – (in this quatrain Kavi Santokh Singh Ji expounds the meaning of 'Wahe') Understand that the name of God is greater than the non transcendent form of God through the expounding of the word. The word 'Wahe' means wonderful and this cannot be expounded any further due to a lack of terminology or expressions. 62.

ਗੋ ਤਮ ਨਾਮ ਅਗਯਾਨ ਅਨੰਤ । ਰੇ ਪਰਕਾਸ਼ ਕਿਯੋ ਜਿਨ ਚਿਤੁ । ਇਉਂ
ਸ੍ਰੀ ਨਾਨਕ ਨਾਮ ਬਨਾਯੋ । ਸੁਨਿ ਸੁਤਿ ਸੰਤਨ ਚਿਤ ਸੁਖ ਪਾਯੋ ॥੬੩॥

(In this quatrain Bhai Santokh Singh Ji expounds the meaning of the word 'Guru') The syllable 'Gu' meaning darkness and metaphorically stands for ignorance while the syllable 'Ru' means illumination. The total the meaning of the two is 'the dispeller of the darkness known as ignorance arising into the illumination of knowledge'. In this way Sri Guru Nanak Dev Ji created the incantation of Waheguru. In this way the saints have heard this incantation and gained a state of bliss. 63.

ਦੋਹਰਾ ।

ਪੁਨ ਸਰਗੁਨ ਕੇ ਨਾਮ ਤੇ ਅਧਿਕ ਜਾਨ ਮਨ ਮਾਂਹਿ । ਜਿਹ ਸਿਮਰਤਿ ਕਲਿਕਾਲ ਕੇ, ਕਲਮਲ ਅਖਿਲ ਨਸਾਹਿ ॥੬੪॥

Couplet – One should realise that the name of God is greater than his transcendent manifestation. If one is to meditate on the name of God in the age of Kaljug then all the great sins accumulated will be erased. 64.

ਚੌਪਈ ।

ਵੱਢਾ ਵਾਸੁਦੇਵ ਤੇ ਲੀਨੇ । ਹਰੀ ਬਿਸਨੁ ਤੇ ਹਾਹਾ ਚੀਨੇ ।
ਗੱਗਾ ਗੋਬਿੰਦ ਤੇ ਲਿਯ ਜਾਨੇ । ਰਾਰਾ ਰਾਮਚੰਦ ਮਨ ਮਾਨੇ
॥੬੫॥

Quatrain – (Now Kavi Santokh Singh Ji explains how the Waheguru incantation was created) from the incantation of 'Vasdev' the letter Vava (V) was taken as the initial letter. From the incantation 'Hari Vishan' the letter Haha (H) was taken. Understand that the third letter Guga (G) came from the incantation 'Govind'. The letter Rara (r) was taken from the incantation 'Ram Chand'. In this way the incantation of Waheguru was formed from the letters of the incantations of the four ages. 65.

ਚਤੁਰ ਬਰਨ ਕੇ ਏਕ ਬਨਾਯਾ । ਫਲ ਦਾਇਕ ਇਹ ਅਧਿਕ ਸੁਹਾਯਾ
। ਚਤੁਰ ਨਾਮ ਸਿਮਰਨ ਕਿਯ ਏਕੁ । ਉਰਧਾਰੇ ਜਿਸ ਹੋਤਿ ਬਿਬੇਕੁ
॥੬੬॥

From the four letters the one great incantation of 'Waheguru' was created. This incantation holds great merit if recited. By reciting this one incantation you are actually repeating all four incantations which are used to make the word Waheguru. However adopts this great name of God within their mind with gain great knowledge. 66.

ਸੋਰਠਾ ।

ਸ੍ਰੀ ਸਰਗੁਨ ਜੇ ਨਾਮ ਤਿਨ ਤੇ ਇਉਂ ਜਾਨਯੋ ਅਧਿਕ । ਔਰ ਅਰਥ ਮਤਿਧਾਮ ਕਰਿਹੈ ਸੁਖਦ ਅਨੰਤ ਗਤਿ ॥੬੭॥

Sortha – In this way the name of the Lord through the incantation Waheguru is greater than the names of the transcendent manifestations of the Lord. Other knowledgeable people expound different meanings for this incantation as it is endless and creates bliss. 67.

ਦੋਹਰਾ ।

ਬੀਜ ਮੰਤ੍ਰ ਬਰ ਨਾਮ ਹੈ ਰਿਧਿਨਿ ਸਿਧਿਨਿ ਧਾਮ । ਮੋਖ ਧਰਮ ਸੁਖ ਦੇਤਿ ਹੈ ਸਿਮਰਹੁ ਆਨਹੁ ਜਾਮ ॥੬੮॥

Couplet – This incantation is the root incantation and is form from the four root incantations of the ages. This incantation is the abode of all the Riddhis and Siddhis. This incantation gives a being the status of a liberated being, so repeat this incantation in all the eight pehars of the day (a Pehar is a three hour time frame). 68.

ਚੌਪਈ ।

ਅੱਖਰ ਮਧੁਰ ਮਨੋਹਰ ਚਾਰ । ਚਾਰ ਬੇਦ ਕੇ ਜਾਨਹੁ ਸਾਰ । ਚਾਰ
ਬਰਨ ਕੇ ਹਰਨ ਬਿਕਾਰ । ਚਾਰ ਜੁ ਆਸ਼੍ਰਮ ਸੁਖਦ ਅਚਾਰ ॥੬੯॥

Quatrain – These four letters are beautiful and sweet. This incantation contains all the essence of the Vedas. This incantation is able to eradicate the sins of all four social castes. This incantation is able to assist all the people from the four fold division of human life in accordance with Hinduism. 69.

ਚਾਰ ਮੁਕਤਿ ਕੇ ਇਹੁ ਦਰ ਚਾਰ । ਕਿਧੋਂ ਵਿਸ਼ਨੁ ਕੀ ਹੈਂ ਭੁਜ ਚਾਰ ।
ਚਾਰੁਪਦੇਸ਼ ਚੱਕ ਜੇ ਚਾਰ । ਚਾਰ ਅਵਸਥਾ ਮਹਿ ਸੁਖਕਾਰ ॥੭੦॥

The four letters of this incantation is able to grant the four different types of liberation. Understand these letters to have the same power as the four arms of Vishnu though the representation of the items he holds. In the four directions you will find no other incantation as beautiful. Within the four different spiritual states this incantation offers bliss. 70.

ਦੋਹਰਾ ।

ਨਿਪੁ ਬਿਬੇਕ ਕੀ ਸੈਨ ਮਹਿ ਸੈਨਾਪਤਿ ਏ ਚਾਰ । ਮੋਹ ਕਟਕ ਕੇ ਜੀਤਿ ਕੈ ਛਿਨ ਮਹਿ ਲੇਵਤਿ ਮਾਰ ॥੭੧॥

Couplet – The knowledgeable king has an army within which these four letters are the four generals are able to defeat the army of attachment within a single moment. 71.

ਚੌਪਈ ।

ਪ੍ਰੇਮ ਭਗਤਿ ਕੇ ਭੂਖਨ ਚਾਰੁ । ਲਖਨ ਗਯਾਨ ਕੇ ਲੋਚਨ ਚਾਰ ।
ਚਾਰ ਪਦਾਰਥ ਕੇ ਦਾਤਾਰ । ਚਾਰ ਜੁ ਯੁਗ ਤਿਨ ਮਹਿ ਗਤਿ ਕਾਰਿ
॥੭੨॥

Quatrain – These four letters are the ornaments/jewellery of loving devotion. In order to understand the knowledge of God one only need to know or be aware of these four letters. These four letters are able to grant the four rich commodities. Within the four ages these four letters are able to grant an individual liberation. 72.

ਭਗਤਨ ਕੰਠਾਭਰਨ ਸੁ ਚਾਰ । ਜਿਹ ਛਬਿ ਦੇਨੋਂ ਲੋਕ ਉਜਾਰ । ਚਾਰੁ
ਬਰਨ ਕੇ ਧਰਮ ਅਧਾਰੁ । ਚਾਰ ਬਰਨ ਉਰ ਕਬਿ ਨ ਬਿਸਾਰਿ
॥੭੩॥

The holy men of the Lord regard these four letters as a precious garland which they put around their neck. Within the two worlds (the earth and heavens) there is illumination due to these four letters. These four letters are the asylum and refuge for the four social castes. Do not ever forget the four letters of the Waheguru incantation. 73.

ਦੋਹਰਾ ।

ਜੀਵ ਪਰਾਤਮ ਮੇਲਕੇ ਕਿਧੋਂ ਦੁਭਾਸੀ ਚਾਰੁ । ਗਾਹਿਕ ਕੇ ਅਪਵਰਗ ਕੇ ਭਲੇ ਦਲਾਲ ਬਿਚਾਰਿ ॥੭੪॥

Couplet – The four letters of this great incantation are the ones who allow the soul and the lord to meet. These four letters act as the intercessor for the meeting. Those people who are able to purchase the virtue of liberation understand these four letters to be the broker for the deal. 74.

ਭਵ ਬੰਧਨੁ ਕੇ ਆਮ ਕੇ ਆਖਯ ਭੇਖਜੁ ਚਾਰੁ । ਕ੍ਰਮ ਤਮ ਕੇ ਸਮ ਭਾਨੁ ਕੇ ਦੇਤਿ ਸਪਦ ਉਰ ਟਾਰਿ ॥੭੫॥

Couplet – This four lettered incantation is the remedy to all the bondage's and illnesses that a person can suffer. The doubts are similar to darkness and these four letters are like the sun that quickly dispels it from the heart. 75.

ਚੌਪਈ । ਜੇ ਭਵ ਸਾਵਜ ਕਰਹਿ ਅਤੰਕਾ । ਨਾਮੁ ਕੇਹਰੀ ਤਕਹਿ ਸੁ ਅੰਕਾ ।
ਕੇ ਨਰ ਗ੍ਰਸੇ ਕਲੁਖ ਅਹੇਸ਼ਾ । ਜਾਹਿ ਸ਼ਰਨ ਸੇ
ਨਾਮ ਖਰੋਸ਼ਾ ॥੭੬॥

Quatrain – Creation is a metaphorical elephant from which everyone fears and due to this people seek a refuge under the four letters of the Waheguru incantation which is a metaphorical lion. Those people who are sinners are like a metaphorical snake they should seek refuge from under the name of God which is the metaphorical Garur. 76.

ਭਵ ਸਾਗਰ ਮਹਿ ਖਾਤਿ ਜਿ ਗੋਤੁ । ਗਹੈ ਕਿਉਂ ਨ ਸ੍ਰੀ ਨਾਮ ਜਿ ਪੋਤੁ ।
ਸਿਮਰਨ ਮਹਿ ਕਿਛੁ ਖਰਚ ਨ ਖੇਦਾ । ਹੈ ਸੁਖੇਨ ਸੁਖਦਾਨ ਅਛੇਦਾ
॥੭੭॥

Those people who are drowning in the metaphorical worldly ocean why don't they climb aboard the ferry that is the name of God? To meditate on the name of God does not cause one any unnecessary cost or inconvenience. Meditate on the name of God as it is easy and brings peace. 77.

Sri Nanak Parkash - Post 031

Wednesday, March 10, 2010

Above is a modern painting depicting Sri Guru Nanak Dev Ji with a background influenced by Tibetan Buddhism.

Now in the first Adhyai the invocations have almost been completed. Now Kavi Santokh Singh Ji gives us brief examples of some of the events that occur in the life of Sri Guru Nanak Dev Ji. Below are the translations of the stanzas numbered seventy eight to eighty one;

ਦੋਹਰਾ ।
ਸੁੰਦਰ ਸਤਿਗੁਰੁ ਕੀ ਕਥਾ ਗੁਨ ਮੰਦਿਰ ਸੁਖਕੰਦ । ਬਰਨਨ ਤਿਸਕੇ ਅਬ ਕਹੈ ਹੋਵਹਿ ਬਿਘਨ ਨਿਕੰਦ ॥੭੮॥



them. 79.

Couplet – Now begins the beautiful eulogy to the life of Sri Guru Nanak Dev Ji which is the temple of virtues along with a cloud of peace. Kavi Santokh Singh Ji says that he will now describe the testimony of Sri Guru Nanak Dev Ji and is hoping that all impediments are removed. 78.

ਸ੍ਰੀ ਨਾਨਕ ਸੁ ਪ੍ਰਕਾਸ਼ ਮੈਂ, ਕਹੈ ਕਥਾ ਇਹ ਆਦਿ । ਅੰਗਦ ਬਾਲੇ ਕੇ ਮਿਲਨ, ਪੁਨ ਤਿਨ ਕੇ ਸੰਬਾਦ ॥੭੯॥

Couplet – This is the Granth containing the illumination of Sri Guru Nanak Dev Ji life which I will narrate initially. It begins with Bhai Bala Ji meeting Sri Guru Angad Dev Ji then the conversation that takes place between

ਚੌਪਈ ।
ਪੁਨ ਸ੍ਰੀ ਨਾਨਕ ਜਨਮੁ ਸੁਹਾਵਾ ।
ਸ਼ਿਸ਼ ਲੀਲਾ ਬਹੁ ਨਰਨ ਦਿਖਾਵਾ
। ਕਹੈ ਕਥਾ ਕਿਯ ਮੇਦੀ ਖਾਨਾ ।

ਤਿਹ ਤਜ ਦੇਸ਼ ਬਿਲੋਕੇ ਨਾਨਾ

॥੮੦॥

Quatrain – Then the manifestation of Sri Guru Nanak Dev Ji will be written, along with the tales of his youth which many witnessed. Following this is the expounding of events at the Modhi Khana in Sultanpur and the stories that took place in different countries. 80.

ਜਹਿੰ ਤਹਿੰ ਸਿੱਖੀ ਰੀਤਿ ਚਲਾਈ ।

ਪੁਰਿ ਕਰਤਾਰ ਬਸੇ ਪੁਨ ਆਈ ।

ਸਿੱਖੀ ਪਰਖੀ ਸਿੱਖਨ ਕੀ ਜਬ । ਸ੍ਰੀ

ਅੰਗਦ ਕੇ ਤਖਤ ਦਿਯੋ ਤਬ ॥੮੧॥

I will narrate wherever Sri Guru Nanak Dev Ji started the religious practices of Sikhism. I will also narrate the details of Kartarpur where Guru Nanak Dev Ji settled. This is where Sri Guru Nanak Dev Ji tested their Sikhs and where Sri Guru Angad Dev Ji was installed on the throne of the Guru. 81.

Sri Nanak Parkash - Post 032

Thursday, March 11, 2010



Above is a painting of Bhai Mardana, Sri Guru Nanak Dev Ji and Bhai Bala (left to right)

Right now follows the final stanzas in the first Adhyai of the Sri Nanak Parkash. Below are the stanzas numbered eighty two to eighty eight;

ਅਸ ਗੁਰ ਕੀਰਤਿ ਕਰਿਹੋ ਗ੍ਰੰਥੁ ।

ਸੁਨਿ ਸੁਖ ਪਾਵਹਿ ਗੁਰ ਕੇ ਪੰਥੁ ।

ਮੰਗਲ ਕਰਨਿ ਅਮੰਗਲ ਹਰਨੀ

ਗੁਰ ਕੀਰਤਿ ਸਰਿਤਾ ਜਿਵ ਬਰਨੀ ।

॥੮੨॥

Kavi Santokh Singh Ji states he is going to make such a Granth embedded with the fame and glory of Guru Nanak Dev Ji that people who follow this faith will gain a feeling of inner peace after hearing the compositions. The description of Sri Guru Nanak Dev Ji's life is like a flowing river which creates bliss and eradicates pain. 82.

ਦੋਹਰਾ ।

ਭਵ ਬੰਧਨੁ ਬ੍ਰਿਖ ਕੇ ਸਹਿਤ ਭਰਮ ਬਿਮੁਖਤਾ ਭੂਲ ।

ਕਹਿਨ ਸੁਨਨਿ ਪਰਵਾਹਿ ਤਿਹ ਢਾਹਿ ਉਖਾਰਹਿ ਮੂਲ

॥੮੩॥

Couplet – The bondage's of life are like metaphorical trees on the two river banks of doubt and apostates. By listening and accepting the exposition the flow of the current will destroy the banks of doubt and apostates as well as uproot the trees of bondage. 83.

ਚੌਪਈ ।

ਗੁਰ ਸਿੱਖਨ ਮੱਜਨ ਹੈ ਜੇਗੁ । ਗੁਰ

ਸਿੱਖੀ ਸੁਖ ਆਨੰਦ ਭੋਗੁ । ਨਿੰਦਕ

ਜੋਨ ਅਸੁਯਾ ਸਹਿਤੁ । ਤਿਨ ਕੇ ਯੋਗ
ਨ ਇਹੁ ਦੁਖ ਦਹਿਤੁ ॥੮੪॥

Quatrain – For the Gursikhs to bath in the river of the composition is a routine. By taking this ritual bath they gain peace and bliss. The slanderers and apostates are not able to bathe in this river as they are to endure pain and discomfort. 84.

ਸੂਤ ਦਰ ਸੋ ਚਲਿ ਕੈ ਸੁ ਪ੍ਰਵਾਹੁ ।
ਉਰ ਸਾਗਰ ਮਹਿ ਇਸਥਿਤ ਆਹੁ
। ਤੱਬ ਮਤਿ ਸੁਕਤਾ ਤਿਹ ਪਰ
ਤਰਿਹੀ । ਪ੍ਰੇਮ ਬੂੰਦ ਕੀ ਲਾਲਸ
ਕਰਿਹੀ ॥੮੫॥

When the river of fame narrating the glory of Sri Guru Nanak Dev Ji passes through the ear canal it merges with the ocean in the heart of the individual where it settles. Then the mind which is like a metaphorical ship floats on top of this water and yearns for a droplet of the Guru's love. 85.

ਦੋਹਰਾ ।
ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਜਬ ਪ੍ਰੇਮ ਦੀ ਪਰਸੀ ਤਿਹ ਕੇ ਆਇ । ਹੁਇ ਅਡੋਲ ਤਬ ਬੈਸਹੀ ਨਹਿੰ ਇਤ ਉਤ ਕੇ ਧਾਇ ॥੮੬॥

Couplet – When the droplet of the Guru's love touches the individuals mind then it becomes steady and no longer wavers from one thought to another. 86.

ਚੌਪਈ ।
ਸਾਕਤ ਖਰ ਨਹਿੰ ਮੱਜਨ ਕਰਿਹੀ
। ਬਿਸੈ ਠੌਰ ਦੁਰਗੰਧਿ ਫਿਰਹੀ
। ਜਿਉਂ ਕਿਉਂ ਤਿਹ ਬਨੁ ਜਾਇ
ਸੰਜੇਗੁ । ਹੋਤਿ ਗੁੜਾਕਾ ਤਿਨ
ਤਨੁ ਰੋਗੁ ॥੮੭॥

Quatrain – Those people who are wondering lost (apostates) are similar to donkeys and cannot wash in the river of Guru Nanak Dev Ji's fame. They continue to wonder covered in the filth of sin from lust. If a person is to bring such a person into the congregation to hear of the guru's fame then they will suffer from the vice of sleep. 87.

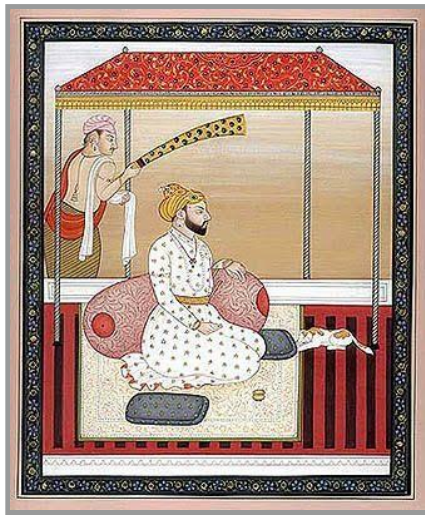
ਸੋਰਠਾ ।
ਸਰਿਤਾ ਤਟ ਸਤਿਸੰਗ, ਪਾਇ ਨ ਸ੍ਰਵਨ ਸ਼ਨਾਨ ਭਾ । ਗੁਰ
ਜਸੁ ਗੁਢਉ ਰੰਗ, ਰੰਗਯੋ ਨ ਮਨ ਦਹਦਿਸਿ ਫਿਰਯੋ
॥੮੮॥

Sortha – The Guru is the metaphorical river and the banks of the river are the true congregation (Satsangat). Those people who do not listen to this composition will not be able to gain a holy bath in the fame of the Guru. The deep colour of Sri Guru Nanak Dev Ji's fame has not dyed the mind of the apostate and due to this they forever lament at their loss. 88.

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੁਰਬਾਰਧੇ ਮੰਗਲਾ ਚਰਨ, ਨਾਮ ਮਹਿਮਾ ਬਰਨਨੰ ਨਾਮ ਪ੍ਰਥਮੇ ਧਯਾਇ ॥੧॥ The first Adhyai of the Sri Nanak Parkash Granth which is the invocation and contains the glory of the Lords name has now been completed.

Sri Nanak Parkash - Post 033

Friday, March 12, 2010



Above is an image of Sri Guru Angad Dev Ji who was the second Guru of the Sikhs.

In the second Adhyai of the Sri Nanak Parkash we begin again with the invocation to power of the lord manifest through his creative force (the goddess/Maya). Following this we see Kavi Santokh Singh Ji make a number of supplications to Sri Guru Nanak Dev Ji and Sri Guru Angad Dev Ji. Following this the story of the Sri Nanak Parkash begins.

The Sri Nanak Parkash was created due to the original Bhai Bala Janamsakhis becoming corrupted by various sects who opposed to the

Guru's divinity. Kavi Santokh Singh Ji through the blessing of the Lord took up the task of clearing the

ambiguities and lies put in the Janamsakhis.

A lot of Neo Sikhs are now questioning the very existence of Bhai Bala which I will try to cover later on. The issue being if Bhai Bala did not exist who was the individual who started to portray Bhai Bala in various images, in Janamakhis and the Sri Nanak Parkash? All food for thought at the moment!

Below are the first eleven stanzas from the second Adhyai of the Sri Nanak Parkash;

ਅਧਯਾਯ ਦੂਜਾ
Adhyai 02

ਬਲਵੰਡ ਬਡੇ ਭੁਜਦੰਡ ਪ੍ਰਚੰਡ, ਅਖੰਡ ਅਦੰਡ ਕਰੇ ਖਲ ਖੰਡਾ ।
ਰਨਮੰਡ ਉਮੰਡ ਘਮੰਡਿਤ ਚੰਡਿ, ਅਖੰਡਲ ਕੇ ਅਰਿ ਕੀਨ ਬਿਹੰਡਾ ।
ਕਰ ਹੋਰਿ ਕੁਵੰਡਹ ਤੁੰਡਹ ਪੰਡ, ਭਰੋ ਜਸ ਮੰਡਨ ਕਾ ਬ੍ਰਹਮੰਡਾ ।
ਸਿਧਿਦਾ ਨਿਧਿਦਾ ਰਿਧਿਦਾ ਬੁਧਿਦਾ ਜੁਧ ਮੋਧ ਸਹਾਇਸਦਾ ਭਵਮੰਡਾ
॥੧॥

Savaiya – (Again this is an invocation to the Saraswati in the form of knowledge) You have great power, you are hard like a staff, you are renown, cannot be cut, gives punishment to the wicked and destroyed those that needed to be corrected. You remain in the battlefield intoxicated in the warrior essence with pride and you are the destroyer of the enemies of Indar. Your enemies all turned yellow due to fear once they saw you on the battlefield holding your bow. The glory and fame of the power of the Lord (through the goddess) was known throughout the universe. This power gives occult powers, treasure, happiness and knowledge. This power always assists one when they are in the battlefield and it is also the power used to create the expanse of existence. 1.

ਦੋਹਰਾ ।

ਬੰਦੋਂ ਸੰਤ ਸੰਦੋਹਿ ਪਦ, ਜਿਨਤੇ ਹੋਤਿ ਉਧਾਰ । ਜਸ ਤਮ ਸਮ ਤਿਹ ਤਰਨਿ ਸੇ, ਕ੍ਰਮ ਘਨ ਬਾਤ ਬਿਚਾਰ ॥੨॥

Couplet – Kavi Santokh Singh Ji states that he is bowing to the feet of all the complete saints of the Lord. Through their life and assistance the individual person gains liberation. The angels of death are similar to darkness while the saints are similar to the light giving

radiance of the sun. The clouds of doubt are blown away by the words of the saints which are like the blowing wind. 2.

ਚੌਪਈ ।

ਮੋਰ ਮਨੋਰਥ ਭਯੋ ਜਹਾਜ਼ੁ । ਸਿੰਧੁ ਜਿ ਬਿਘਨ ਅਥਾਹਿ ਸਮਾਜੁ ।
ਕਰਨਧਾਰ ਕਰਿਹੀ ਗੁਰ ਕਰੁਨਾ । ਤਬ ਪਹੁਚੋਂ ਤਟਿ ਕਰਿ ਤਿਨ ਪਰਨਾ

॥੩॥

Quatrain – Kavi Santokh Singh Ji states it is his intention to create the Sri Nanak Parkash Granth as if it was a ship. The ocean is filled of doubt and fear. If Sri Guru Nanak Dev Ji is graceful enough to meet the individual then I will seek the Gurus assistance to reach the land of liberation. 3.

ਤੁਮਰੇ ਨਾਮ ਨਿਬਾਹੁ ਲਾਜਾ ।
ਕਰਹੁ ਗ੍ਰੰਥ ਪੂਰਨ ਸੁਭ ਕਾਜਾ ।
ਤਵ ਕਰੁਨਾ ਬਿਨ ਅੱਖਰ ਏਕੁ ।
ਨਹਿੰ ਉਪਜਤਿ ਮੁਝ ਰਿਦੈ ਬਿਬੇਕੁ

॥੪॥

Couplet (supplication) – Kavi Santokh Singh Ji is bowing in supplication to the Lord stating that essentially the name of Sri Guru Nanak Dev Ji is actually that of the Lord for this reason assist me. Please assist me in completing this Granth. Without your grace I am not able to retain even a letter of knowledge within my heart. 4.

ਦੋਹਰਾ ।

ਗੁਰੁ ਪਗ ਪ੍ਰੇਮ ਸਮੁੰਦਰ ਸਮ, ਸੁਧਾ ਪਰਦਿ ਕਵਿਤਾ ਸੁ । ਸਿੱਖ ਬਿੰਦਾਰਿਕ ਪੀਵਹੀਂ, ਨਿੰਤ ਹੈ ਸੁਮਤਿ ਪ੍ਰਕਾਸ਼ ॥੫॥

Couplet – The love for the feet of Sri Guru Nanak Dev Ji is similar to an ocean through the poetry the gift of the ambrosial nectar can be gained. The Sikhs are the demi gods who will drink this nectar in order to gain a permanent illumination of knowledge. 5.

ਚੌਪਈ । ਵਿਚ ਕਰਤਾਰਪੁਰੇ
ਜਗਰਾਈ । ਸ੍ਰੀ ਅੰਗਦ ਕੇ
ਦੀਨਿ ਬਡਾਈ । ਅਪਨ ਕੀਨ
ਸਚਖੰਡ ਪਯਾਨਾ । ਜੋਤਿ ਰੂਪ
ਬਿਬ ਤਨ ਪਲਟਾਨ ॥੬॥

Quatrain – Within the city of Kartarpur Sri Guru Nanak Dev Ji resided. In this city Bhai Lehna Ji was transformed to Sri Guru Angad Dev Ji and installed on the throne of the Guru. Sri Guru Nanak Dev Ji returned back to Sachkhand (the realm of truth, heaven) but his light immersed within the body of Sri Guru Angad Dev Ji. 6.

ਜਿਉ ਅਧਿਪਤਿ ਇਕ ਪੋਸ਼ਿਸ਼ ਤਜਿਕੈ
। ਬੈਸਹਿ ਸਭਾ ਦੁਤਿਯ ਤਨ ਸਜਿਕੈ ।
ਤਿਉ ਖਡੂਰ ਮਹਿ ਆਨ ਬਿਰਾਜੇ ।
ਜਿਨ ਸਿਮਰਨਿ ਕਲਿ ਕਲਮਲ ਭਾਜੇ
॥੭॥

In the way a King takes of his dress and robes to change into princely garments in order to be seated within his court. In the same way Sri Guru Angad Dev Ji left for the city of Khadoor where if one was to meditate on his name then their sins within the age of Kaljug were eradicated. 7.

ਦੋਹਰਾ ।

ਤਖਤ ਬੈਠਿ ਅੰਗਦ ਗੁਰੂ ਕੀਨ ਖਡੂਰ ਨਿਵਾਸ । ਨਰਨ ਉਧਾਰਨ ਕਾਰਨੇ ਕਰਤਿ ਸੁ ਭਗਤਿ ਪ੍ਰਕਾਸ਼ ॥੮॥

Couplet – Sri Guru Angad Dev Ji sat on the throne of the Guru residing in the city of Khadoor. For the sake of all other beings they began to give divine sermons on the name of God. 8.

ਸ਼੍ਰੋਯਾ ।

ਇਕ ਬਾਸੁਰ ਆਸਨ ਡਾਸਿ ਅਸੀਨ, ਸੁ ਧਯਾਨ ਬਿਖੈ ਗੁਰ
ਅੰਗਦ ਹੋਏ । ਗੁਰ ਨਾਨਕ ਕੇ ਪਦਪੰਕਜ ਲੀਨ ਨਿਰੰਤਰ ਹੀ
ਮੁਦ ਲੇਚਨ ਕੋਏ । ਪੁਨ ਯੋ ਉਪਜੀ ਉਰ ਬੀਚ ਬਿਚਾਰ ਸੁ ਕਿੰਕਰ
ਕੇ ਕ੍ਰਮ ਜਾਸ ਬਿਗੋਏ ।

ਪਰਮੇਸੁਰ ਸ੍ਰੀ ਨਾਨਕ ਸੇ ਜਿਨ ਭੇਦ ਨ ਮੱਧ ਤਰੰਗ ਤੋਏ ॥੯॥

Savaiya – One day Sri Guru Angad Dev Ji was sat on his throne within the congregation and he focused his mind and eyes on the feet of Sri Guru Nanak Dev Ji. Then within the heard of Sri Guru Angad Dev Ji emerged the following deliberation, Sri Guru Nanak Dev Ji eradicated all doubts within his devotees. Sri Guru Nanak Dev Ji themselves were the manifestation of God. There is no difference between the two as there is no difference between a wave of water and the ocean. 9

ਸ਼੍ਰੋਯਾ ।

ਚਿਤ ਪ੍ਰੀਤਿ ਕੀ ਰੀਤਿ ਚਿਤੈ ਨਿਤ ਹੀ, ਭਵ ਮੈਂ ਭਵ ਸ੍ਰੀ ਗੁਰੂ ਕੇ ਬਿਧਿ ਲੀਨੋ
? । ਪੁਨ ਬਾਲ ਜੁਵਾ ਕੇ ਬਿਲਾਸ ਜੇਊ, ਇਤਿਹਾਸ ਕਹੈ ਸਿਖ ਕੌਨ ਪ੍ਰਬੀਨ
? । ਸਭਿ ਦੇਸ਼ ਬਿਦੇਸ਼ਨ ਕੇ ਰਟਨੇ, ਕਟਨੇ ਕੁਟਿਲੰ ਬਡ ਦੰਭ ਜੁ ਕੀਨੋ ।
ਚਿਤ ਚਿੰਤਤਿ ਦੇਤਿ ਅਚਿੰਤਤਤਾ, ਜੇਊ ਬੈਸ ਇਕੰਤ ਗੁਰੂ ਰਸ ਭੀਨੋ ॥੧੦॥

Savaiya – Sri Guru Angad Dev Ji forever remained immersed in colour of love and wondered 'where did Sri Guru Nanak Dev Ji's birth take place on this earth?' 'What did Sri Guru Nanak Dev Ji do during their childhood and youth?' 'Is there any Sikh who knows Sri Guru Nanak Dev Ji's complete history?' 'The details of the Guru's travel from nation to nation erasing fruitless actions and eradicating sin?' This is what Sri Guru Angad Dev Ji is consciously thinking while immersed in the love for Guru Nanak Dev Ji. 10.

ਦੋਹਰਾ ।

ਸ੍ਰੀ ਗੁਰ ਬਰ ਸਰਬੱਗ ਉਰ, ਡਰ ਹਰਿ ਅਰੁ ਜੁਰ ਤੀਨ ।
ਪਛਹਿ ਸੁਨਹਿ ਸਿਖ ਹੋਇ ਗਤਿ, ਰਿਦੇ ਮਨੋਰਥ ਕੀਨ ॥੧੧॥

Couplet – Sri Guru Nanak Dev Ji was the greatest of all and the knower of all. He eradicated fear and the three causes of pain from the heart of the devotee. The Sikh who listens or reads this eulogy they will gain all their mind desires as well as gain liberation. 11.

Sri Nanak Parkash - Post 034

Saturday, March 13, 2010

Above is a newspaper article regarding the importance of Janamsakhis in preserving the history of Sri Guru Nanak Dev ji's life.

Apologies for this today is just going to be a quick post. Below are the stanzas numbered twelve to twenty from the second Adhyai of the Sri Nanak Parkash. In these stanzas we learn about the first meeting between Bhai Bala and Guru Angad Dev Ji. To some people this seems strange as they always assume the two must have met through Sri Guru Nanak Dev Ji. As we know through history Bhai Bala Ji accompanied Sri Guru Nanak Dev Ji on his tours. Once the last tour had finished he returned back to Talwandi but Sri Guru Nanak

Dev Ji decided to move to Kartarpur and set up a new headquarters for the emerging faith.

It is here years later Bhai Lehna Ji met Sri Guru Nanak Dev Ji and later gained the succession to the throne of Guruship as Sri Guru Angad Dev Ji. Due to this during the life of Sri Guru Nanak Dev Ji these two individuals never met and their first meeting is recounted in the second Adhyai of the Sri Nanak Parkash. The translation is given below;



ਚੋਪਈ ।

ਉਤ ਬਾਲੇ ਸੰਧੂ ਸੁ ਵਿਚਾਰਾ । 'ਸ੍ਰੀ ਨਾਨਕ ਭੇ ਹਰਿ ਅਵਤਾਰਾ । ਨਿਜ ਅਸਥਾਨ ਸੁ ਕੌਨ ਬਿਠਾਯੋ ? । ਤਿਸ ਦਰਸਨ ਜਿਯਰਾ ਲਲਚਾਯੋ ॥੧੨॥ Quatrain – At the same time Bhai Bala Ji was thinking to himself, 'Sri Guru Nanak Dev Ji was the divine manifestation of the Lord I wonder who is currently sitting on his throne?' At that point he desired to get a glimpse of

the current Guru. 12.

ਬਹੁ ਨ ਮਹਿ ਬੋਲਯੋ ਇਸ ਬਾਲਾ । ਇਕ ਸਿਖ ਬਚ ਭਾਖਯੋ ਤਿਹ ਕਾਲਾ
। ਤਿਹਨ ਗੋਤ ਅੰਗਦ ਤਿਹ ਨਾਮੁ । ਗੁਰਤ ਉਚਿਤ ਭਯੋ ਅਭਿਰਾਮੁ
॥੧੩॥

Bhai Bala Ji was sat in a congregation in Talwandi and asked who the current Guru was to which a Sikh replied, "From the Trihan caste a male by the name of Angad is currently sat on the throne of the Guru." 13.

ਕਬਿੱਤ ।

ਸੂਤ ਸੁਨਿ ਬਾਲੇ ਬਾਤ, ਭਯੋ ਪੁਲਕਾਤ ਗਾਤ, ਅੰਗ ਨ ਸਮਾਤਿ ਚਲਯੋ ਤਹਾ ਤਬ ਧਾਇ
ਕੈ । ਕਾਤਿਕ ਦਿਵਸ ਪੁੰਨਯੋ, ਆਇ ਸੁ ਦਿਦਾਰ ਕੀਨੋ ਕਰੀ ਕਰ ਬੰਦ ਅਭਿਬੰਦ ਸੀਸ
ਨਾਇ ਕੈ । ਦੇਖਤਿ ਮਗਨ ਭਯੋ ਆਵਨ ਸਫਲ ਕਿਯੋ, ਬੈਠਯੋ ਸੁਖ ਮਾਨ ਗੁਰ ਆਇਸੁ
ਕੋ ਪਾਇ ਕੈ । 'ਸਤਿ ਕਰਤਾਰ' ਕੋ ਉਚਾਰਿ ਕੈ ਬੁਕਤਿ ਪੁਨ, 'ਕਿਤਹੂੰ ਤੇ ਆਏ ਤੁਮ
ਦੀਜੀਏ ਸਨਾਇਕੈ?' ॥੧੪॥

Kabit – When Bhai Bala Ji heard this then the hair on his hair stood up. At that point Bhai Bala Ji got up and began to make his way in the direction of Khadoor Sahib knowing his body had aged considerably and he did not have long left. It was the full moon in the month of Katak when Bhai Bala Ji arrived at Khadoor Sahib to see Guru Angad Dev Ji. Bhai Bala Ji saw Sri Guru Angad Dev Ji for the first time and when he did he folded his hands, bowed his head in respect to the Guru. Once he gained a glimpse of Sri Guru Angad Dev Ji, Bhai Bala became intoxicated with joy and realised that his decision to come to see the Guru was for a fruitful purpose. With the instructions given by Sri Guru Angad Dev Ji he sat down and was imbued in peace. Sri Guru Angad Dev Ji greeted Bhai Bala by saying 'Satkartar' (God is true) and then asked, 'O brother tell me, where have you come from?' 14.

ਦੋਹਰਾ ।

ਜਥਾਸਤਕ ਜੇ ਭੇਟ ਥੀ, ਆਗੈ ਧਰੀ ਬਨਾਇ । ਪੁਨ ਬਾਲਾ ਬੋਲਤਿ ਭਯੋ, ਬਿਨੈ ਬਚਨ ਮਹਿ ਪਾਇ ॥੧੫॥

Couplet – Bhai Bala Ji placed his offering which he brought with him in front of Sri Guru Angad Dev Ji. Then Bhai Bala offered a supplication before which he responded to the Gurus question. 15.

ਚੋਪਈ ।

'ਸ੍ਰੀ ਅੰਗਦ ਜੀ ਸੁਨਹੁ ਕ੍ਰਿਪਾਲਾ ! । ਸੰਧੂ ਗੋਤ ਨਾਮ ਮਹਿ ਬਾਲਾ ।
ਰਾਇ ਭੋਇ ਤਲਵੰਡੀ ਜੇਉ । ਵਤਨ ਜਨਮ ਹਮਰਾ ਹੈ ਸੇਉ ॥੧੬॥

Quatrain – O Sri Guru Angad Dev you are the merciful Guru please listen to my supplication. My name is Bhai Bala and I am from the Sandhu caste. I reside in the town of Talwandi in which I was also born. 16.

ਗੁਰ ਦਰਸਨ ਕੀ ਲਾਲਸ ਭੂਰੀ । ਯਾਤੇ ਹੋਂ ਚਲ ਆਇ ਹਦੂਰੀ ।
ਅਜਰ ਜਰਨ ਉਰ ਧੀਰਜ ਧਾਰੀ । ਸੁਨੀ ਆਪ ਕੀ ਮਹਿਮਾ ਭਾਰੀ
॥੧੭॥

O Sri Guru Angad Dev Ji had a great desire to get a glimpse of your presence and thus I have arrived here. You are the one who gives material riches and the virtue of content. O Sri Guru Angad Dev Ji I have heard your great praise. 17.

ਕਹਿ ਸ੍ਰੀ ਅੰਗਦ 'ਤੁਮ ਗੁਰ ਕੇ ਹੈ ? । ਕਰਹੁ ਉਚਾਰਨ ਜਿਨ ਮਤਿ ਜੋ ਹੈ
। ਮਧੁਰ ਬਚਨ ਸੁਭ ਮਿਦੁਲ ਸੁਭਾਉ । ਬਿਸ਼ਿਯਨ ਬਾਉ ਸਪਰਸ ਨ ਕਾਉ'
॥੧੮॥

Sri Guru Angad Dev Ji asked Bhai Bala, "Who is your Guru and tell me what faith do you belong to? Your words are sweet and your nature seems very calm. It seems as if the wind of lust and desire has never ensnared you." 18.

ਹਾਥ ਬੰਦਿ ਬੋਲਯੋ ਬਚ ਬਾਲਾ । 'ਸਭਿ ਰਾਵਰ ਕੇ ਗਯਾਤ ਬਿਸਾਲਾ ।
ਤਦਪਿ ਜੁ ਤੁਮ ਪੁਛਨ ਅਨੁਸਾਰੀ । ਸੁਨਹੁ ਆਪ ਮੈਂ ਕਹੋਂ ਸੁਧਾਰੀ' ॥੧੯॥

Bhai Bala Ji folded his hands and said, "O Guru Ji you are all knowledgeable. But if you are still asking about querying why I am here then I will tell you everything." 19.

ਸ੍ਰੀ ਨਾਨਕ ਜੀ ਮਮ ਗੁਰੁ ਪੂਰਨ । ਕਲਿ ਕਲਮਲ ਰੁਜ ਪਦ ਰਜ ਚੂਰਨ ।
ਦੰਭ ਮਤੰਗਹਿ ਕੇ ਸਰਿ ਕੇਸਰਿ । ਭਾਉ ਭਗਤਿ ਕ੍ਰਿਪਿ ਜਗਤ ਸੁ ਜਲਧਰ ॥੨੦॥

Sri Guru Nanak Dev Ji was my Guru and was complete in every aspect. The dust from Sri Guru Nanak Dev Ji's feet was able to eradicate all the sins in the age of Kaljug. Sri Guru Nanak Dev Ji was the metaphorical lion who fought with the falsehood which was the metaphorical elephant. Sri Guru Nanak Dev Ji was a metaphorical cloud who assisted the loving devotion which is a metaphorical field. 20.

Sri Nanak Parkash - Post 035

Sunday, March 14, 2010



Above is an image of Bhai Bala Ji's samadh taken at Sri Khadoor Sahib.

Apologies short blog today. Below are the stanzas numbered twenty one to twenty five of the second Adhyai of the Sri Nanak Parkash concerning the meeting between Bhai Bala Ji and Sri Guru Angad Dev Ji.

ਸੁਨਿ ਸ੍ਰੀ ਅੰਗਦ ਬਚਨ ਉਚਾਰਯੋ । 'ਤੁਮ ਗੁਰ ਨਾਨਕ ਰੂਪ
ਨਿਹਾਰਯੋ ।
ਕਬ ਕੀ ਗੁਰ ਸਿੱਖੀ ਮਨ ਮਾਨੀ ? । ਪਰਮ ਪ੍ਰੇਮ ਮਹਿ ਮਤਿ
ਲਪਟਾਨੀ' ॥੨੧॥

Sri Guru Angad Dev Ji heard this and replied, “You spent time in the company of Sri Guru Nanak Dev Ji, when did you adopt the teachings of Sri Guru Nanak Dev Ji and become imbued in the love of Sri Guru Nanak Dev Ji?” 21.

ਬਾਲਾ ਬੋਲਯੋ 'ਸੁਨਹੁ ਦਯਾਲਾ । ਤਿਨ ਕੇ ਸੰਗਿ ਰਹਯੋ ਚਿਰਕਾਲਾ
। ਤੀਨ ਬਰਖ ਤਨ ਬੈਸ ਵਡੇਰੀ । ਬਾਲ ਤਰੁਨ ਬਯ ਬਿਤੀ ਬਤੇਰੀ
॥੨੨॥

Bhai Bala Ji said, “O merciful Lord, listen to this, I remained in the congregation of Sri Guru Nanak Dev Ji for a very long time. Sri Guru Nanak Dev Ji was three years older than me. During his childhood, youth and adulthood I remained in Guru Nanak Dev Ji's presence.” 22

ਦੋਹਰਾ ।

ਦਹਦਿਸ ਦਰਸ ਦਿਖਾਇਓ, ਦਯਾ ਦ੍ਰਿਸ਼ਿ ਕੇ ਦੇਖਿ । ਨਿਕਟ ਰਹਿਤ ਤਿਨ ਚਰਨ ਹਮ, ਤਾਰਯੋ ਜਗਤ ਬਿਸੇਖ ॥੨੩॥

Couplet – “With the merciful gaze of Sri Guru Nanak Dev Ji I accompanied them to foreign countries. Sri Guru Nanak Dev Ji saved many people during this time. I remained ever close to the feet of Sri Guru Nanak Dev Ji.” 23.

ਦਯਾ ਐਨ ਸੁਨਿ ਬੈਨ ਏ, ਦੈਨ ਭਗਤਿ ਨਿਜ ਦਾਸ । ਉਠ ਕਰਿ ਭੁਜ ਭਰਿ ਗਰ ਮਿਲੇ ਉਰ ਧਰਿ ਪਰਮ ਹੁਲਾਸ ॥੨੪॥

The abode of piety, Sri Guru Angad Dev Ji heard these words and their devotees gained considerable faith for loving devotion. Guru Angad Dev Ji got up from his throne and hugged Bhai Bala. Guru Angad Dev Ji gained a feeling of happiness in his heart. 24.

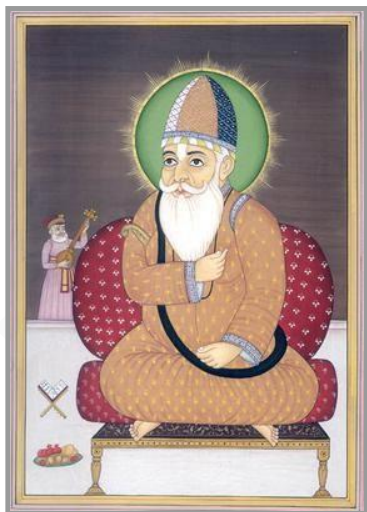
ਚੌਪਈ ।

ਬਹੁਰ ਬਿਲੋਚਨ ਮੁਚਾ ਬਿਰਾਗਾ । ਕਰਿ ਉਰ ਚਰਨਨ ਬਰ ਅਨੁਰਾਗਾ ।
ਧੀਰ ਨ ਧਰਹਿ ਅਧਿਕ ਧਰ ਆਸੁ । ਪਰਤਿ, ਪ੍ਰੀਤ ਕੀ ਭਗਤਿ ਉਲਾਸੁ
॥੨੫॥

Quatrain – Then tears began to flow from the eyes of Sri Guru Angad Dev Ji once they visualised the feet of Sri Guru Nanak Dev Ji in their mind. At the same time Sri Guru Angad Dev Ji hugged Bhai Bala. Bhai Bala was remembering the feet of Sri Guru Nanak Dev Ji with complete love and devotion. The tears from the eyes of Guru Angad Dev Ji continue to fall on the ground. Within the heart of Sri Guru Angad Dev Ji is great loving devotion for God along with enthusiasm to love the lord. 25.

Sri Nanak Parkash - Post 036

Monday, March 15, 2010



Above is an image of Sri Guru Nanak Dev Ji with Bhai Mardana in the background.

Another quick post today, stanzas twenty six to thirty of the second Adhyai of the Sri Nanak Parkash are translated below;

ਸਵਿਤਾ ਅਸਤਿ ਨਿਸਾ ਹੁਇ ਆਈ । ਬਾਲਾ ਰਹਤਿ ਭਯੋ ਤਿਹ ਥਾਂਈ ।
ਸਿਖ ਸੰਗਤਿ ਜਹਿ ਮਿਲ ਸਮੁਦਾਯਾ । ਤਹਾਂ ਬਸਯੋ ਸਭਿਹਿਨਿ ਮਨ ਭਾਯਾ
॥੨੬॥ The sun had now set and day had become night. Bhai Bala Ji remained at Sri Khadoor Sahib. The Sikh congregations all gathered within which Bhai Bala Ji sat. 26.

ਨਿਸ ਮੈਂ ਭਨਤਿ ਰਹਯੋ ਤਿਨ ਸਾਥਾ । ਸ੍ਰੀ ਨਾਨਕ ਕੀ ਸੁੰਦਰ ਗਾਥਾ ।
 ਅੰਗਦ ਮਗਨ ਲਗਯੋ ਮਨ ਧਯਾਨਾ । ਆਸਨ ਬੈਸਯੋ ਭਈ ਬਿਹਾਨਾ
 ॥੨੭॥

During the night Bhai Bala Ji continues to tell the congregations from Sri Guru Nanak Dev Ji's life. Sri Guru Angad Dev Ji's mind remains intoxicated in the thoughts of Sri Guru Nanak Dev Ji and for the whole night remained in the same posture. 27.

ਪੁਨ ਪੂਖਨ ਪਰਕਾਸ਼ਤਿ ਭਯੋ । ਛੁਟੀ ਸਮਾਧਿ ਸ਼ਨਾਨੰ ਕਯੋ ।
 ਬੈਸੇ ਬਹੁਰ ਬੁਲਾਯੋ ਬਾਲਾ । ਬੰਦਨ ਕਰੀ ਆਨ ਤਤਕਾਲਾ ॥੨੮॥

Then the dawn came when the sun rose diminishing the night. Sri Guru Angad Dev Ji came out of his meditation posture and bathed. After bathing Guru Angad Dev Ji sat back on his throne and called for Bhai Bala. Bhai Bala Ji arrived quickly to pay his respects to Guru Angad Dev Ji. 28.

ਦੋਹਰਾ ।
 ਗੁਰ ਅੰਗਦ ਸ੍ਰੀ ਮੁਖ ਕਹਯੋ 'ਸਭਿ ਇਤਿਹਾਸ ਸਨਾਉ ।
 ਸ੍ਰੀ ਨਾਨਕ ਕੇ ਜਨਮ ਤੇ, ਸਕਲ ਕਥਾ ਸਮਝਾਉ'
 ॥੨੯॥

Couplet – Sri Guru Angad Dev Ji uttered from his mouth, “Now recite Sri Guru Nanak Dev Ji's life story. From the birth of Sri Guru Nanak Dev Ji's birth and make us all understand his message.” 29.

ਚੌਪਈ ।
 ਬਾਲੇ ਗੁਰ ਪ੍ਰਤਿ ਗਿਰਾ ਉਚਾਰੀ । 'ਜਨਮ ਕਥਾ ਅਨਜਾਨ ਅਗਾਰੀ
 । ਬਹੁਤ ਨਰਨ ਤੇ ਇਹ ਬਿਧਿ ਸੁਨੀ । ਸੇ ਤੁਮ ਪਾਸ ਬਖਾਨਤਿ ਗੁਨੀ
 ॥੩੦॥

Quatrain – Bhai Bala made the following supplication as a reply to Sri Guru Angad Dev Ji. “O Sri Guru Angad Dev Ji I do not know about Guru Nanak Dev Ji's birth. From many other people I have heard about the story of Guru Nanak Dev Ji's birth and what I can do is tell you about what I have heard.” 30.

Sri Nanak Parkash - Post 037

Tuesday, March 16, 2010



Above is a fresco painting depicting Bhai Mardana, Sri Guru Nanak Dev Ji and Bhai Bala Ji (from left to right)

Again sorry another small post, please find below stanzas thirty one to thirty seven from the second Adhyai of the Sri Nanak Parkash;

ਉਰਜ ਮਾਸ ਕੀ ਪੂਰਨਮਾਸੀ । ਬਿੰਸਤ ਸਪਤ ਨਿਛੱਤ੍ਰ ਸੁਰਾਸੀ
 ।
 ਔਰ ਸੁਨੀ ਸੇ ਕਰੇਣ ਉਚਾਰੀ । ਪੱਤ੍ਰੀ ਜਨਮ ਲਿਖੀ ਦਿਜ ਸਾਰੀ
 ॥੩੧॥

On the advent of the full moon in the month

of Kattak the twenty seventh zodiac sign was in the sky during this auspicious time. Now I will continue to tell you what else I have heard. At the time of Sri Guru Nanak Dev Ji's birth a horoscope was made by the local pandit (priest). 31.

ਕਾਲੂ ਨਾਨਕ ਜਨਕ ਜਨੀਜੈ । ਧਾਮ ਮੱਧ ਤਿਹ ਧਰੀ ਲਖੀਜੈ । ਭਾ
ਪਰਲੋਕ ਕਾਲ ਬਹੁ ਕਾਲੂ । ਜੀਵਤਿ ਅਨੁਜ ਨਾਮ ਤਿਹ ਲਾਲੂ
॥੩੨॥

Understand Baba Kalu Ji to be the father of Sri Guru Nanak Dev Ji. Within his house the horoscope is still preserved. It has been some considerable time since Baba Kalu Ji left the earth and went to heaven. His younger brother by the name of Lalu (Lal Chand) is still alive to this day. 32

ਦੋਹਰਾ: ਬਿੱਧ ਬੈਸ ਬਪੁ ਬਲ ਬਿਨਾ ਬੀਤੇ ਬਰਖ ਬਿਸਾਲ ।
ਤਲਵੰਡੀ ਮਹਿਣ ਸਦਨ ਤਿਸੁ ਸੁਨਹੁ ਸ਼੍ਰੋਨ ਗੁਰੁ ਦਯਾਲੁ!
॥੩੩॥

Couplet – O my graceful Guru, the age of Baba Lalu Ji is grand and his body is suffering from the effects of old age. Baba Lalu still resides in the town of Talwandi. Sri Guru Angad Dev Ji heard all of this as recounted by Bhai Bala. 33.

ਚੌਪਈ:

ਸ੍ਰੀ ਅੰਗਦ ਸੁਨਿ ਉਰ ਬਹੁ ਹਰਖਾ । ਪਰਮ ਪ੍ਰੇਮ ਜਯੋ ਜਲਧਰ ਬਰਖਾ ।
ਬੋਲੇ ਗਿਰਾ ਰਸਾਲ ਕ੍ਰਿਪਾਲਾ । 'ਕਿਤਿ ਬਿਧਿ ਲੀਜੈ ਪੱਤ੍ਰੀ ਬਾਲਾ? ॥੩੪॥

Quatrain – After hearing all this from Bhai Bala Ji, Sri Guru Angad Dev Ji was pleased and delighted. Sri Guru Angad Dev Ji was immersed in so much love that his eyes began to water as if he was a metaphorical cloud showering love. The graceful Sri Guru Angad Dev Ji uttered the following beautiful words, “O Bhai Bala Ji how can we gain this horoscope of Sri Guru Nanak Dev Ji?” 34.

ਐਸਾ ਕੌਨ ਮੀਤ ਸਿਖ ਹੋਈ? ਪੱਤ੍ਰੀ ਕੇ ਦਰਸਾਵਹਿ ਜੋਈ ।
ਬਾਲਾ ਕਹੈ 'ਖੋਜ ਜੋ ਕੀਜੈ । ਤੋਂ ਨਿਹਚੈ ਪੱਤ੍ਰੀ ਕਰ ਲੀਜੈ ॥੩੫॥

Who is the Sikh that is able to gain the birth horoscope of Sri Guru Nanak Dev Ji so that I may look at it? Bhai Bala Ji said, “If we are to search and have faith then we will gain this horoscope.” 35.

ਲਾਲੂ ਆਲਸ ਮਿਲਕਰਿ ਤਾਸੁ । ਖੁਜਵਾਵਹਿ ਜਬ ਤਿਹ ਕੇ ਪਾਸੁ ।
ਤੋਂ ਕਰ ਆਵਹਿ, ਪਠਵਹੁ ਕੋਈ । ਹੋਰਹੁ ਪੂਰ ਮਨੋਰਥ ਹੋਈ ॥੩੬॥

“By going to Baba Lala Ji's house and meeting him only then can this horoscope be obtained? For this reason send a Sikh to carry out this duty. The desire you have in your mind will be completed.” 36.

ਦੋਹਰਾ:

ਸ੍ਰੀ ਅੰਗਦ ਭਾਖੀ ਗਿਰਾ, 'ਹੋਵਹਿ ਤੁਮ ਤੇ ਕਾਮ ।
ਤਾਹਿਣ ਨਗਰ ਮਹਿਣ ਰਹਿਤ ਹੋ, ਖੁਜਵਾਵਹੁ ਤਿਹ ਧਾਮ ॥੩੭॥

Couplet – Sri Guru Angad Dev Ji said, “O Bhai Bala only you are able to complete this task. You live in the city of Talwandi please go to the address and locate the horoscope.” 37.

Sri Nanak Parkash - Post 038

Wednesday, March 17, 2010



Above is a sign at Tapiana Sahib in Khadoor explaining that this was where Bhai Bala Ji narrated the life events of Sri Guru Nanak Dev Ji to Sri Guru Angad Dev Ji.

The following stanzas numbered thirty eight to forty three are from the second Adhyai of the Sri Nanak Parkash. In these stanzas Sri Guru Angad Dev Ji selects Bhai Lala Panoo to accompany Bhai Bala to Talwandi in order to locate the horoscope made at the time of Sri Guru Nanak Dev Ji's birth.

The translation are below;

ਚੌਪਈ ।

ਕਹਿ ਬਾਲਾ ਮੁਖ ਸਸਹਿ ਸੁਧਾ ਸੀ । 'ਸ੍ਰੀ ਅੰਗਦ ਸੁਨਿਯੋ ਸੁਖਰਾਸੀ ।
ਏਕ ਸਿੱਖ ਦੀਜੈ ਮੁਝ ਸਾਥੁ । ਜਾਵਹਿ ਜਸਪਦ ਦੀਨਾ ਨਾਥੁ ॥੩੮॥

Quatrain – Bhai Bala Ji replied with the sweet word, “O Sri Guru Angad Dev Ji you are

the abode of bliss, please send another Sikh to accompany me so that we may return quickly. O Sri Guru Angad Dev Ji you are the protector of the meek.”38.

ਲਾਲੂ ਆਲਯ ਲੇਹਿੰ ਟੁਲਾਈ । ਆਨਹਿੰ ਹਮ ਜੇ ਤਹਿੰ ਪਾਈ । ਗੁਰ
ਪਰਸੀਦੇ ਬਾਲੇ ਪਰ ਤਬ । 'ਚਿਤ ਕਰਤਾਰ ਨ ਬਿਸਰੈ ਉਰ ਕਬਿ
॥੩੯॥

“We will find the house of Baba Lalu if the horoscope is there then we will find it and bring it back here.” Sri Guru Angad Dev Ji was very pleased with Bhai Bala. Sri Guru Angad Dev Ji blessed Bhai Bala by saying, “You will never forget the Lord.” 39.

ਲਾਲ ਪੰਨੂ ਸਿੱਖ ਸਦਾਯਾ । ਸ੍ਰੀ ਮੁਖ ਤੇ ਇਵ ਵਾਕ ਅਲਾਯਾ ।
'ਗੁਰਸਿੱਖੀ ਤੁਮ ਮਹਿੰ ਅਧਿਕਾਈ । ਜਿਵ ਸਾਵਨ ਸਰਿਤਾ ਬਹੁਤਾਈ
॥੪੦॥

Sri Guru Angad Dev Ji called for a Sikh by the name of Lala Panoo and said to him, “You have great love for the Sikh faith of Sri Guru Nanak Dev Ji and it continues to grow similar to the rising level of the rivers in the month of Saavan.” 40.

ਦੇਹਰਾ ।
ਬਾਲੇ ਸੰਗ ਜੱਯੈ ਤਹਾਂ, ਜਹਿੰ ਜਨਮਯੋ ਮਮ ਨਾਥ ।
ਭਵੱਤ੍ਰੀ ਕੇ ਆਨਿਕੈ, ਕੀਜੈ ਜਨਮ ਸਕਾਥ ॥੪੧॥

Couplet – “Accompany Bhai Bala to Talwandi which is the city where Sri Guru Nanak Dev Ji manifest. Bring the horoscope of Sri Guru Nanak Dev Ji’s birth and in this way your human birth will be fruitful.” 41.

ਚੌਪਈ ।
ਸੁਨਿ ਸੂਤ ਬਚਨ ਸਮਾਤਿ ਨ ਅੰਗਾ । ਭਯੋ ਤਯਾਰ ਚਲਨ ਕੇ ਸੰਗਾ ।
ਧੰਨ ਭਾਗ ਅਪਨੇ ਕਰਿ ਜਾਨੇ । ਪੱਤ੍ਰੀ ਨਾਨਕ ਦਰਸਨ ਮਾਨੇ ॥੪੨॥

Quatrain – Bhai Lala Panoo heard the words of Sri Guru Angad Dev Ji which please his body (inner peace). He got ready to accompany Bhai Bala. He understood his fortune to be blessed that he was going to be able to see the horoscope of Sri Guru Nanak Dev Ji. 42.

ਬੰਦਨ ਕਰਿ ਸੁਨਿ 'ਸਤਿ ਕਰਤਾਰ' । ਚਲਤਿ ਭਏ ਨਾਨਕ ਉਰ ਧਾਰਿ ।
ਮਗ ਮਹਿੰ ਮਹਿਮਾਂ ਅਮੀ ਪਟੰਤਰ । ਕਹਤਿ ਸੁਨਤਿ ਜੁਗ ਚਲਤਿ ਨਿਰੰਤਰ
॥੪੩॥

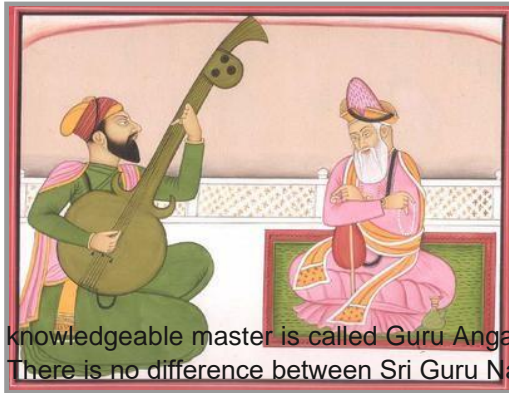
Bhai Lala Panoo heard this, prostrated in front of Guru Angad Dev Ji and said ‘Satkartar’. He adopted the thought of Sri Guru Nanak Dev Ji in his mind and began to accompany Bhai Bala to Talwandi. Both of the males made their ways whilst intoxicated in the glorious thoughts of Sri Guru Nanak Dev Ji. They both listen and speak of Sri Guru Nanak Dev Ji whilst walking. 43.

Sri Nanak Parkash - Post 039

Thursday, March 18, 2010

Above is an image of Bhai Mardana and Sri Guru Nanak Dev Ji.

Below continues the second Adhyai of the Sri Nanak Parkash. In the stanzas translated below numbered forty four to fifty five, Bhai Bala and Bhai Lala Panoo arrive in Talwandi to locate the birth horoscope of Sri Guru Nanak Dev Ji at the house of Baba Lala Ji. Please find the translated stanzas below; ਪਹੁੰਚੇ ਜਬ ਤਲਵੰਡੀ ਜਾਇ । ਲਾਲੂ ਆਲਾਸ ਮਿਲਿ ਏ ਆਇ ।



ਕਰਿ ਬੰਦਨੁ ਪੁਨ ਬਚਨੁ ਉਚਾਰਾ । 'ਸੁਨਿ ਲਾਲੂ ! ਇਕ ਪਰਉਪਕਾਰਾ ॥੪੪॥

When they both arrived in Talwandi both of them went to the house of Baba Lala to meet him. Both of them folded their hands and bowed to Baba Lala. They said to Baba Lala, "O Bhai Lala we have come to complete a task for the sake of others." 44.

ਦੋਹਰਾ ।

ਸੋਧਯੋ ਹਮ ਜੋ ਗੁਰ ਭਯੋ, ਅੰਗਦ ਪਰਮ ਨਿਧਾਨ ।

ਸ੍ਰੀ ਨਾਨਕ ਪੁਨ ਤਿਨ ਬਿਖੈ, ਭੇਦ ਨ ਕੋਊ ਜਾਨਿ ॥੪੫॥

Couplet – "The next Guru who is a knowledgeable master is called Guru Angad Dev Ji. He is the possessor of great powers. There is no difference between Sri Guru Nanak Dev Ji and Sri Guru Angad Dev Ji." 45.

ਚੌਪਈ ।

ਦੀਨੀ ਅੰਗਦ ਕੇ ਗੁਰਿਆਈ । ਤਿਨ ਪੱਤ੍ਰੀ ਤੁਮ ਸੋ ਮੰਗਵਾਈ ।

ਲਾਲਸ ਹੇਰਨ ਤਾਸੁ ਬਿਸਾਲਾ । ਸੁਨਿ ਕਰਿ ਸਿੱਖ ਪਠਯੋ ਤਤਕਾਲਾ

॥੪੬॥

Quatrain – Guru Nanak Dev Ji passed the title of Guru to Sri Guru Angad Dev Ji and he is requesting the birth horoscope from you regarding Sri Guru Nanak Dev Ji. Sri Guru Angad Dev Ji is very eager to see this horoscope. He heard about this and quickly sent a Sikh to accompany me to your house. 46.

ਲਾਲੂ ਕਹੈ 'ਨ ਮੁਖ ਸੁਧ ਕੋਊ । ਭਵਪੱਤ੍ਰੀ ਤੁਮ ਜਾਚਤਿ ਜੋਊ ।

ਨਾਨਕ ਕੇ ਤੁਮ ਬਹੁਤ ਪਯਾਰੇ । ਹਮ ਸੋ ਕਹੁ ਸਭਿ ਭੇਦ ਵਿਚਾਰੇ ॥੪੭॥

Baba Lala said, "I do not know about this birth horoscope. You are the beloved friend of Sri Guru Nanak Dev Ji first tell me about a doubt I have?" 47.

ਗੁਰੁ ਅੰਗਦ ਹੈ ਕੈ ਸ੍ਰੀ ਚੰਦ । ਮੰਜੀ ਕਿਹਿ ਢਿਗ ਆਨੰਦ ਕੰਦ ? । ਸੁਤ

ਨੇ ਲਈ ਕਿ ਸੇਵਕ ਪਾਈ । ਤਖਤ ਬੈਸ ਕਿਸ ਗੁਰਤਾ ਆਈ ?

॥੪੮॥

Following the passing of Sri Guru Nanak Dev Ji was his successor Sri Guru Angad Dev Ji or Baba Sri Chand Ji? Who is currently occupying the blissful throne of Sri Guru Nanak Dev Ji? Who gained this seat? Was it the son of Sri Guru Nanak Dev Ji (Baba Sri Chand Ji) or his disciple (Guru Angad Dev Ji)? 48.

ਦੋਹਰਾ ।

ਕਹਿ ਬਾਲਾ, ਅੰਗਦ ਗੁਰੂ, ਜਿਹ ਸ੍ਰੀ ਨਾਨਕ ਆਪ ।

ਪੈਸੇ ਪੰਚ ਨਲੇਰ ਧਰਿ, ਸਿਰ ਨਿਵਾਇ ਦਿਯ ਥਾਪਿ

॥੪੯॥

Couplet – Bhai Bala Ji replied, “Sri Guru Angad Dev Ji is the Guru and Sri Guru Nanak Dev Ji placed five paisas (an old Indian coin) and a coconut in front of Guru Angad dev Ji and bowed his head.” 49.

ਚੋਪਈ ।

ਤਿਨ ਕੀ ਸਮਤਾ ਹੋਵਹਿ ਕੈਸੇ । ਥਾਪਯੋ ਗੁਰੂ ਨਾਨਕ ਜਬ ਐਸੇ ।

ਖੋਜ ਲਯੋ ਹਮ ਗੁਰੂ ਮਤਧੀਰ । ਜਿਉਂ ਖਨਵਾਰੀ ਪਾਵਹਿ ਹੀਰਾ ॥੫੦॥

Quatrain – “How can one equate themselves to Sri Guru Angad Dev Ji as Sri Guru Nanak Dev Ji personally installed him on his throne? I have searched myself and found Guru Angad Dev Ji to have great wisdom. I have found them to be that precious as if a person was to dig the earth they may find a priceless diamond.” 50.

ਸਿਰੀ ਚੰਦ ਗੁਰ ਸੰਤਤਿ ਜਾਨੇ । ਮਾਨਹਿ ਮਾਨਵ ਮਨ ਅਨੁਮਾਨੇ ।

ਗੁਰ ਅੰਗਦ ਕੇ ਗੁਰਤਾ ਦੇਏ । ਕਿਧੋਂ ਦੁਤਿਯ ਨਾਨਕ ਪ੍ਰਗਟਾਏ ॥੫੧॥

Baba Sri Chand Ji is the progeny of Sri Guru Nanak Dev Ji and this is what he is known for and for this reason they will continue to respect him. However Sri Guru Angad Dev Ji was bestowed the seat of Guruship for this reason he is the second Nanak. 51.

ਸੁਨਿ ਕਰਿ ਲਾਲੂ ਗਿਰਾ ਅਲਾਈ । ਖੋਜਯੋ ਜੇ ਪੱਤ੍ਰੀ ਹੁਇ ਭਾਈ ।

ਕਾਗਰ ਲੇਖੇ ਕੇ ਇਕ ਥਾਈ । ਬਹੁ ਮਹਿ ਮਿਲੀ ਨ ਜਾਨੀ ਜਾਈ

॥੫੨॥

After hearing this Bhai Lalu said the following, “You can search the house to see if you can find this horoscope as all of my brother’s (Baba Kalu Ji) paperwork is gathered in one area and I do not know what is contained within them. 52.

ਦੋਹਰਾ ।

ਕਹਿ ਬਾਲਾ ‘ਲਾਲੂ ਸੁਨਹੁ ! ਤੂੰ ਕਾਲੂ ਕੇ ਕੂਤ ॥

ਜਨਨਿ ਜਨਕ ਨਾਨਕ ਨਹਿਨ, ਤੁਮ ਤੇ ਅਬਹਿ ਅਗਾਤਿ ॥੫੩॥

Couplet – Bhai Bala Ji said, “O Lalu, you are the brother of Baba Kalu Ji and Sri Guru Nanak Dev Ji’s parents are no longer alive. For this reason this horoscope can only be in your possession.” 53.

ਚੋਪਈ ।

ਤੁਮ ਬਿਨ ਕੌਨ ਕਰੇ ਹਮ ਕਾਮਾ । ਭਵਪੱਤ੍ਰੀ ਉਠ ਖੋਜਹੁ ਧਾਮਾ ।

ਬਾਲੇ ਕੀ ਸੁਨਿ ਗਿਰਾ ਰਸਾਲੂ । ਕਾਗਰ ਗ੍ਰਿਹ ਖੋਜਤਿ ਭਾ ਲਾਲੂ ॥੫੪॥

Quatrain – “Without you who else can complete this task we have? Please get up and assist us in locating this birth horoscope.” Baba Lalu got up and assisted Bhai Bala in searching the address for the horoscope. 54.

ਖੋਜਤਿ ਖੋਜਤਿ ਪੱਤ੍ਰੀ ਜਬਹੀ । ਦਿਵਸ ਪੰਜਵੇਂ ਪਾਈ ਤਬ ਹੀ ।

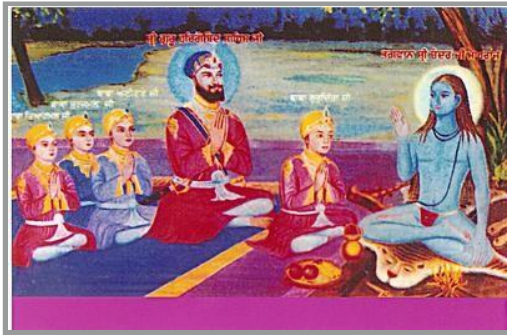
ਦੀਨੀ ਲਾਲੂ ਨੈ ਕਰ ਬਾਲਾ । ਤਾਂਹਿ ਦਈ ਕਰ ਪੰਨੂ ਲਾਲਾ

॥੫੫॥

Whilst searching for the horoscope many days passed and on the fifth day they found the horoscope. Baba Lalu passed the horoscope into the hands of Bhai Bala who in turn passed it to the hands of Bhai Lala Panoo. 55.

Sri Nanak Parkash - Post 040

Friday, March 19, 2010



Above is an image of Udasi Baba Sri Chand Ji who was the eldest son of Sri Guru Nanak Dev Ji accepting the son of Sri Guru Hargobind Ji as his disciple. The persons in the painting are (from left to right) Baba Tayg Mal (later became Sri Guru Tegh Bahadur Ji), Baba Suraj Mal, Baba Ani Rai, Sri Guru Hargobind Ji, Baba Gurditta ji and Baba Sri Chand Ji.

In the following stanzas of the Sri Nanak Parkash we hear the name of Baba Sri Chand Ji mentioned by Baba Lalu. Baba Sri Chand Ji was an important figure in Sikh history bringing the Udasi sampardas aspects into the Sikh fold.

The stanzas translated below are numbered fifty six to sixty five of the second Adhyai of the Sri Nanak Parkash;



ਲੇ ਪੰਨੂ ਪੁਨ ਬਚਨ ਉਚਾਰੇ । 'ਬਾਲੇ ਚਲੀਏ ਸੰਗ ਹਮਾਰੇ ।
ਹੇਰਹਿ ਗੁਰੂ ਉਰ ਹਰਖ ਅਪਾਰਾ । ਪਰਮ ਪ੍ਰਸੀਦਹਿ
ਪਰਉਪਕਾਰਾ ॥੫੬॥

After taking possession of the horoscope
Bhai Lala Panoo said, "O Bhai Bala Ji you
should accompany me. Sri Guru Angad
Dev Ji will be very pleased to see this as it
will assist others." 56.

ਸੁਨਿ ਸ਼੍ਰੋਨਨਿ ਮਨ ਮਹਿ ਅਨੁਮਾਨੀ । 'ਬਾਨੀ ਭਨਤਿ ਸੁਖਨ ਮਮ

ਸਾਨੀ ।

ਗਵਨੇ ਜੁਗਲ ਸੰਗ ਮਗ ਮਾਂਹੀ । ਬਾਲਾ ਪੁਨ ਪੰਨੂ ਦਿਸ ਤਾਂਹੀ ॥੫੭॥

Bhai Bala heard these words and thought to himself, 'What has been said relates to my
personal bliss'. Then both of them (Bhai Bala and Bhai Lala Panoo) left together in the
direction of Khadoor Sahib. 57.

ਦੋਹਰਾ ।

ਲਾਲੂ ਚਲਤਯੋ ਮਿਲ ਤਥੈ, ਪੈਸੇ ਪੰਜ ਨਲੇਰ ।

ਅਪਨੀ ਦਿਸ਼ਿ ਤੇ ਭੇਟ ਦੀ, ਬੋਲਯੋ ਮੁਖ ਤੇ ਫੇਰ ॥੫੮॥

Couplet – Baba Lala Ji gave five paisa and a coconut to the two Sikhs as an offering to
Sri Guru Angad Dev Ji and said the following; 58.

ਚੌਪਈ ।

'ਹਮਰੀ ਦਿਸ਼ਿ ਤੇ ਦੇਹੁ ਸੰਦੇਸ਼ਾ । ਸ੍ਰੀ ਅੰਗਦ ਜਿਸੁ ਦੇਸੁ ਨ ਲੇਸ਼ਾ ।

ਸਿਰੀ ਚੰਦ ਜੇ ਰਿਸਿ ਕੋ ਧਰੈ । ਛਿਮਾ ਧਰਤਿ ਜਿਉਂ ਤਿਹ ਪਰ ਕਰੈ ॥੫੯॥

Quatrain – "Please give this offering to Sri Guru Angad Dev Ji from me. Sri Guru Angad
Dev Ji is the divine Guru without any faults. If Baba Sri Chand is to say or do anything out
of anger then please be forgiving like the earth." 59.

ਬਾਲੇ ਬਹੁਰੇ ਬਚਨ ਉਚਾਰਾ । 'ਸ੍ਰੀ ਅੰਗਦ ਨਾਨਕ ਅਵਤਾਰਾ ।

ਪੰਚ ਦੇਖ ਨਹਿ ਤਿਨ ਮਹਿ ਪਾਵਹਿ । ਨਿਕਟਿ ਤਰਨਿ ਜਿਉਂ ਤਿਮਰ ਨ ਆਵਹਿ ॥੬੦॥

Bhai Bala Ji replied, "Sri Guru Angad Dev Ji is the manifestation of Sri Guru Nanak Dev
Ji. He does not have any of the five vices within him and none of them come near to the
Guru just as the darkness is expelled by sunlight." 60.

ਸਮ ਦਮ ਸੋਂ ਤਨ ਗਯਾਨ ਸੁਹਾਵਹਿ । ਆਤਪ ਭਗਤਿ ਜਗਤ ਬਿਦਤਾਵਹਿ ।

ਪੱਤ੍ਰੀ ਲੇਯ ਚਲੇ ਤਤਕਾਲਾ । ਜਹਿ ਖਡੂਰ ਮਹਿ ਗੁਰੂ ਕ੍ਰਿਪਾਲਾ ॥੬੧॥

Sri Guru Angad Dev Ji has complete control over his mind and his body is made up from
complete knowledge. The meditation which is a metaphorical moon is manifest in the
world. The pair of Sikhs then took the horoscope and headed in the direction of Sri
Khadoor Sahib where the merciful Guru was residing. 61.

ਦੋਹਰਾ ।

ਬੈਸੇ ਅੰਗਦ ਰਾਜਹੀ, ਬੰਦੇ ਪਦ ਅਰਬੰਦ ।

ਰਿਦੇ ਪ੍ਰਸੀਦੇ ਸਤਿਗੁਰੂ, ਕਹਿ 'ਰਹਿ ਚਿੱਤ ਗੁਬੰਦ' ॥੬੨॥

Couplet – Sri Guru Angad Dev Ji was sat on this throne and both of the Sikhs bowed to
the feet of the Guru in reverence. Sri Guru Angad Dev Ji was in great delight and said to
the Sikhs, "May you forever remember the Lord in your hearts." 62.

ਚੌਪਈ ।

ਖੁਸ਼ੀ ਬਹੁਤ ਬਾਲੇ ਪਰ ਕੀਨੀ । ਪੁਨ ਪੱਤ੍ਰੀ ਅਪਨੇ ਕਰ ਲੀਨੀ ।

ਸਾਦਰ ਸੇ ਨਿਜ ਸੀਸ ਚੜਾਈ । ਭਾਉ ਬਹੁਤ ਕਰਿ ਉਰ ਮਹਿ ਲਾਈ ॥੬੩॥

Quatrain – Guru Angad Dev Ji was very pleased with Bhai Bala as they took the horoscope into his hands. With great respect Sri Guru Angad Dev Ji placed this horoscope on his head. He did this with great love in his heart. 63.

‘ਦਰਸਨ ਤੁਮ ਕਰਿਵਾਯੋ ਗੁਰੁ ਕਾ । ਜਿਸ ਤੇ ਭ੍ਰਮ ਭਾਗਯੋ ਹੈ ਉਰਕਾ ’ ।

ਸਹਸਕ੍ਰਿਤਿ ਅੱਛਰ ਜਬ ਚੀਨੇ । ਤਬ ਅੰਗਦ ਜੀ ਬਚਨ ਸੁ ਕੀਨੇ ॥੬੪॥

Guru Angad Dev Ji said to Bhai Bala, “You have given me an opportunity to see my Guru again. With this the doubts in my heart have now been removed.” When Sri Guru Angad Dev Ji saw the letters in on the horoscope he found it to be written in a Sahaskrit alphabet. Seeing this Guru Angad Dev Ji said, 64.

ਇਨ ਅਛਰਨ ਕੇ ਜੇਊ ਜਾਨੈ । ਸੇ ਯਾ ਕੇ ਪਢਿ ਅਰਥ ਬਖਾਨੈ ।

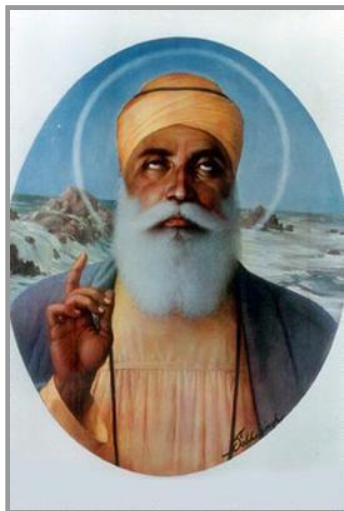
ਗੁਰਮੁਖੀ ਚਹਿਯੋ ਕਰਵਾਈ । ਪਢਹਿ ਸੁਨਹਿ ਸਿਖ ਗੁਰਮਤਿ ਪਾਈ ’ ॥੬੫॥

“Whoever can understand these letters, can they read what is written and explain he meaning through translation? I would like this translated into Gurmukhi so that Sikhs in the future can read and recite it.” 65.

Above is an image of Baba Sri Chand Ji using his occult powers to bring a dead male in Kashmir back to life.

Sri Nanak Parkash - Post 041

Sunday, March 21, 2010



Above is a painting of Sri Guru Nanak Dev Ji.

Right quick thing the blog has now been going for a month. If there are any criticisms or issues anyone wants to point out can you please email me on kam1825@hotmail.com

I hope to be able to continue to bring the translations as suggested and make a supplication to let people know about the blog if they are interested in such granths and hope that Bhai Jvala Singh's blog is an inspiration to others as it was to me to take up a project on the net to spread the gems of religion to the rest of the cyber sangat.

Below are the stanzas numbered sixty six to seventy from the second Adhyai of the Sri Nanak Parkash translated;

ਸੋਰਠਾ ।

ਸਤਿਗੁਰ ਕ੍ਰਿਪਾ ਨਿਧਾਨ, ਸ੍ਰੀ ਨਾਨਕ ਜਗ ਬਿਦਤ ਜਬ ।

ਸੰਗਤਿ ਕੀਨਿ ਮਹਾਨ, ਜਾਨੀ ਬਿਦਯਾ ਬਰਨ ਤਬ ॥੬੬॥

Sortha – The Satguru is the treasure trove of grace, when Sri Guru Nanak Dev Ji became manifest on the earth a large number of people remained in his congregation and gained great knowledge. 66.

ਦੋਹਰਾ ।

ਮਹਿਮਾ ਖਹਿਰਾ ਜੱਟ ਇਕ, ਕਹਿ ਸ੍ਰੀ ਅੰਗਦ ਪਾਸ ।

ਪੈੜਾ ਮੇਖਾ ਖੱਤਰੀ, ਸੁਲਤਾਨਹਿ ਪੁਰਿ ਬਾਸ ॥੬੭॥

Couplet – There was a landowner from the 'Kheira' social caste by the name of Mehima who said in the presence of Sri Guru Angad Dev Ji, "O King there is a Sikh by the name of Paira Mokha who lives in the city of Sultanpur." 67.

ਚੌਪਈ ।

ਅੱਛਰ ਜਾਨਤਿ ਹੈ ਵਹਿ ਦੇਉ । ਪਢਿ ਲਿਖਿ ਹੈ ਬੁਲਵਾਈਯੇ ਸੇਉ ।

ਸ੍ਰੀ ਅੰਗਦ ਕਹਿ 'ਤੁਮਹੀ ਜਾਵਹੁ । ਕਰਿ ਸਤਿਕਾਰ ਤੁਰਤ ਲੇ ਆਵਹੁ ' ॥੬੮॥

Quatrain – This Sikh learned from Sri Guru Nanak Dev Ji the languages of Gurmukhi and Sahaskriti. He is capable of both reading and writing the languages. Sri Guru Angad Dev Ji said to Bhai Mehima, "You should go and respectfully bring him hear quickly." 68.

ਮਹਿਮਾ ਪਹੁੰਚਯੋ ਤਾਂਹਿ ਅਵਾਸਾ । ਆਨਯੋ ਜਸ ਪਦ ਸਤਿਗੁਰ ਪਾਸਾ ।

ਪਰਯੋ ਚਰਨ ਗੁਰ ਆਗਯਾ ਦੀਨੀ । 'ਪਛਹੁ ਪੱਤ੍ਰਿਕਾ ਸੁਖ ਪ੍ਰਦ ਚੀਨੀ ' ॥੬੯॥

Bhai Mehima arrived at the house of Bhai Paira Mokha in Sultanpur with great pace he brought him to the presence of Sri Guru Angad Dev Ji. Bhai Paira fell to the feet of Sri Guru Angad Dev Ji in respect and was instructed, "O Brother, this horoscope which will give bliss, can you read this for me?" 69.

ਕਰਕ ਮਹਿੰ ਲੇਖ ਪੱਤ੍ਰਿਕਾ ਬਾਚੀ । ਜਨੁ ਬਾਨੀ ਰਸਨਾ ਪਰ ਨਾਚੀ ।

ਸੁਨ ਕਰਿ ਖੁਸ਼ੀ ਕਰੀ ਤਿਹ ਸਿਖ ਪਰ । 'ਗੁਰਮੁਖੀ ਲਿਖੀਏ ਇਹ ਅੱਖਰ ' ॥੭੦॥

Bhai Paira took the horoscope into his hands and began to read it. The goddess Saraswati (who stands for knowledge and art) was dancing on the tongue of Bhai Paira (This is metaphoric to Bhai Paira reading the word of the horoscope). Once it was read to the Guru, Sri Guru Angad Dev Ji became very pleased with the task completed by Bhai Paira. Sri Guru Angad Dev Ji Said, "O Bhai Paira please translate this into the Gurmukhi script." 70.

Sri Nanak Parkash - Post 042

Monday, March 22, 2010



Above is an image of Sri Guru Angad Dev Ji sat on his throne whist Bhai Bala relates the events of Sri Guru Nanak Dev Ji's life to Bhai Paira Mokha writes the details in what wass to become the 'Bhai Bala Janamsakhi'.

Below we have the final ten stanzas numbered seventy one to eighty of the second Adhyai of the Sri Nanak Parkash. In these last ten stanzas Kavi Santokh Singh

Ji writes the names of a few of the numerous Sikhs present to listen to the glory of Sri Guru Nanak Dev Ji. Among those we get Baba Buddha Ji and Guru Amar Das Ji. The translation of the stanzas are below;

ਕਹਿ ਕਰਿ ਕਾਗਰ ਲੀਨਿ ਮੰਗਾਈ । ਸ੍ਰੀ ਅੰਗਦ ਸਭਿ ਹੀ ਲਿਖਵਾਈ ।

ਆਸਨ ਡਾਰਿ ਅਸੀਨਹਿੰ ਦਯਾਲਾ । ਆਨ ਸੁਨਹਿ ਤਹਿ ਸਿੱਖ ਬਿਸਾਲਾ

॥੭੧॥

Sri Guru Angad Dev Ji requested for a parchment of paper which he received and later wrote the whole horoscope in Gurmukhi. The merciful Sri Guru Angad Dev Ji sat on his throne while other Sikhs were sat in the congregation listening to the translation taking place. 71.

ਇਕ ਬੁੱਢਾ ਜੇ ਹੈ ਤਤਵੇਤਾ । ਮੋਹ ਆਦਿ ਜੋਧਾ ਅਤਿ ਜੇਤਾ । ਬਚਨ
ਪਾਇ ਗੁਰੂ ਜੇ ਸਿਸੁ ਬੈਸਾ । ਭਯੋ ਪਰਮ ਬਿੱਧਨ ਤਨ ਜੈਸਾ ॥੭੨॥

(In this stanza a number of the Sikhs listening to the discourses are named) The knowledgeable Baba Buddha Ji was present who had defeated the vice of attachment. In his youth he heard the discourses of Sri Guru Nanak Dev Ji and in this age made him a Brahmngiani (one who has divine knowledge). 72.

ਖਟ ਪਾਤਿਸ਼ਾਹੀ ਰਹਯੋ ਹਦੂਰਾ । ਨਿਪੁਨ ਸੇਵ ਮਹਿ ਬਚਨਨ ਪੂਰਾ ।
ਸੇ ਸ਼੍ਰੋਤਾ ਬੈਸਯੋ ਮਤਿ ਧੀਰਾ । ਸੁਨਨ ਕਥਾ ਜੁ ਹਰਹਿ ਭਵਪੀਰਾ ॥੭੩॥

He remained alive to see six different Guru's occupy the throne. He remained immersed in the service of the Guru's and his words always became true. Baba Buddha Ji was sat content and ready to listen to this eulogy which eradicates all pain and trouble. 73.

ਅਮਰਦਾਸ ਤੇਜੋ ਕੇ ਨੰਦਨ । ਸੇਵੇ ਜਿਨ ਅੰਗਦ ਦੁਖ ਕੰਦਨ ।
ਗੁਰਤਾ ਪਾਈ ਜਿਨ ਪਸ਼ਚਾਤੀ । ਸੁਨਤਿ ਭਯੋ ਸੇ ਕਥਾ ਸੁਹਾਤੀ
॥੭੪॥

The son of Baba Tejbhan who was named Amar Das was also sat listening to the eulogy. He served Sri Guru Angad Dev Ji and due to this was able to cut the causes of pain. He later assumed the position as the third Sikh Guru, Sri Guru Amas Das Ji. At that moment in time he was also listening to this eulogy. 74.

ਪੁਨ ਗੁਰਮੁਖ, ਇਕੁ ਜੀਵਾ ਭਾਈ । ਮਨ ਬਚ ਕ੍ਰਮ ਜਿਨ ਸੇਵ ਕਮਾਈ ।
ਸ੍ਰੀ ਅੰਗਦ ਹਿਤ ਭੋਜਨ ਤਯਾਰੀ । ਕਰਤਿ ਪ੍ਰੀਤਿ ਸੋ ਰੁਚਿਰ ਸਵਾਰੀ ॥੭੫॥

There was another Guru orientated Sikh by the name of Bhai Jeeva. He accepted the instructions of Sri Guru Angad Dev Ji and served him with both mind and body. He served Sri Guru Angad Dev Ji with prepared beautiful food with great love and devotion. 75.

ਪਾਰੋ ਜੁਲਕਾ ਪੁਨ ਸਿਖ ਏਕੁ । ਪਰਮ ਹੰਸ ਕੇ ਜਾਸ ਬਿਬੇਕੁ ।
ਤਜਨ ਅਸਾਰੰ ਸਾਰ ਗੁਰੀਤੀ । ਪੈ ਅਪ ਕੀ, ਜਿਉ ਹੰਸਨ ਰੀਤੀ ॥੭੬॥

Another Sikhs was named Bhai Paroo from the Jhulka caste. He was known by the name of 'Parmhans' (one who is of the highest ascetic state). He had become detached from the falsehood of the world and become attached to the truth of the Lord. He was able to separate a mixture of milk and water (the truth and falsehood) in the way a swan could. 76.

ਸੈਨ ਸਰਸ ਇਕ ਪਿੰਡਾ ਨਾਈ । ਜਿਨ ਸਿੱਖੀ ਕੀ ਰੀਤ ਕਮਾਈ ।
ਭਾ ਮੁਰੀਦ ਮੁਰਦੇ ਕੀ ਨਯਾਈ । ਗੁਰੂ ਗੋਰ ਮਹਿ ਕੀਨਿ ਸਮਾਈ ॥੭੭॥

One of the beloved Sikhs present was named Dhinna who was similar in character to Bhagat Sain. He had earned the Sikhism started by Sri Guru Nanak Dev Ji. He forever remained in contemplation of the Guru. 77.

ਇਤਯਾਦਿਕ ਜੇ ਸੇਵਕ ਪ੍ਰੇਮੀ । ਭਏ ਕਥਾ ਸੁਨਨੇ ਕੇ ਨੇਮੀ । ਅਪਰ
ਮਨੁਜ ਆਵਹਿ ਕਰਿ ਹੇਤੁ । ਸੁਨਹਿ ਕਥਾ ਬੇਦੀ ਕੁਲ ਕੇਤੁ ॥੭੮॥

These were some of the Sikhs who were sat listening to the eulogy of Sri Guru Nanak Dev Ji. There were many other Sikhs present at the time listening to the life story of Sri Guru Nanak Dev Ji. 78.

ਦੋਹਰਾ ।

ਬਾਲਾ ਕਰਤਿ ਉਚਾਰ ਮੁਖ, ਪੈੜੇ ਲਿਖੀ ਸੁਧਾਰ ।

ਲਿਖਵਾਈ ਅੰਗਦ ਗੁਰੂ, ਜਗ ਕੇ ਕਾਜ ਉਧਾਰਿ ॥੭੯॥

Couplet – Bhai Bala Ji started to utter the eulogy of Sri Guru Nanak Dev Ji while Bhai Paira Mokha sat writing the eulogy whilst correcting the language and grammar. Sri Guru Angad Dev Ji had this eulogy written for the benefit of the world. 79.

ਸੇ ਸੁਨਿ ਬਰਨਨ ਕਰਤਿ ਕਵਿ, ਛੰਦ ਚੌਪਈ ਬੰਦ ।

ਸ੍ਰੀ ਨਾਨਕ ਪਰਮਾਤਮਾ, ਬੰਦਨ ਕਰਿ ਸੁਖ ਕੰਦ

॥੮੦॥

Kavi Santokh Singh Ji is saying listen to the eulogy which is written in quatrains and different measures. Sri Guru Nanak Dev Ji is the manifestation and transcendent form of God. Sri Guru Nanak Dev Ji is similar to a cloud of bliss and I bow in reverence to him. (This is said in order to start the eulogy). 80.

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੂਰਬਾਰਧੇ 'ਪੱਤ੍ਰੀ ਆਨਨ' ਪ੍ਰਸੰਗ ਬਰਨਨੰ ਨਾਮ ਦੁਤੀਓ ਅਧਯਾਯ ॥੨॥

The second Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is the about the horoscope being translated has now been completed.

Sri Nanak Parkash - Post 043

Tuesday, March 23, 2010



Above is a coin depicting Sri Guru Nanak Dev Ji surrounded by his companions Bhai Mardana and Bhai Bala

Now starts the third Adhyai of the Sri Nanak Parkash. Today I will post just the first three stanzas. The first one describes the glory of Sri Guru Nanak Dev Ji whilst the other describe the physical appearance of Bhai Bala when he was sat at Sri Khadoor Sahib narrating the life events of Sri Guru Nanak Dev Ji. The translations are below;

Adhyai 03

Kabit – (Bhai Santokh Singh Ji writes an invocation to the glory of Sri Guru Nanak Dev Ji) Some poets state that the feet of Sri Guru Nanak Dev Ji are similar to the wish fulfilling tree known as Parajaat. Some poets compare the feet of Guru Nanak Dev Ji to the blemish-less white lotus blossom. However the wish fulfilling tree of the demi gods known as Parajaat is not conscious and unable to grant liberation like Sri Guru Nanak Dev Ji. The white lotus blossom only opens its face (blooms) during the day while at night it closes. The feet of Sri Guru Nanak Dev Ji are conscious and the fulfiller of all desired by his devotees? Both day and night the feet of Sri Guru Nanak Dev Ji remain in bloom granting liberation. For this reason I have understood that both the Parajaat and the lotus blossom cannot actually be used metaphorically as they do not fully give the praise deserved. 1.

Quatrain – (Now Kavi Santokh Singh Ji is describing the form of Bhai Bala) Bhai Bala is holding a water container made out of gourd shell and is wearing a Kashera. On top of his body he is wearing a white blanket. On top of his head was a turban shaped like a hat. Bhai Bala Ji also had a long white uncut beard. 2.

Bhai Bala Ji had begun to focus on the feet of Sri Guru Nanak Dev Ji and came to prostrate at the feet of Sri Guru Angad dev Ji in reverence. Bhai Bala then began to recount the life history/story of Sri Guru Nanak Dev Ji from his ambrosial mouth. 3.

Sri Nanak Parkash - Post 044

Wednesday, March 24, 2010



below;

Above is an image showing Sri Guru Nanak Dev Ji surrounded by his beloved companions Bhai Bala and Bhai Mardana.

Below are the stanzas numbered four to ten of the third Adhyai of the Sri Nanak Parkash. In these stanzas Bhai Bala begins to detail the plight of the world prior to the birth of Sri Guru Nanak Dev Ji where the evil filth of sin was prevalent through the world and the righteous acts were forgotten about. The stanzas are

Thus spoke Bhai Bala –

The age of Kaljug is a period of intense pressure when God manifest on the earth. There was a vast amount of danger and sin in the world. Before the arrival of Sri Guru Nanak Dev Ji there was turbulent and violence. Due to this the barbarians began to rule (sin began to prevail). 4.

The Islamic faith has spread far and wide at a considerable pace. The people became burdened with the weight of their ever increasing sins. The cows (a sacred animal to the sanatan faith) and the poor were being killed. In the age of Kaljug this sort of ignorance had come into being. 5.

The minds of the Kings had become polluted and low. The great actions that they were to perform had all been forgotten and moved aside. The advisers to the king had become greedy and people remained infatuated with the lustful sin of adultery. 6.

Couplet – Foolishness, enmity, gambling, lowly acts, pain and its causes, it was as if the world had become similar to 'Rahoo' who was the son of the demon 'Singka'. It was as if they had surrounded righteousness in the way the darkness surrounds the full moon. 7.

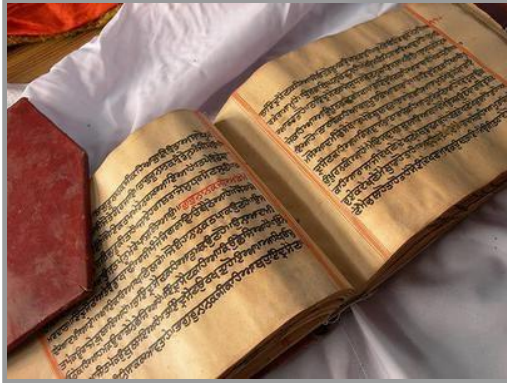
Quatrain – The Kings did not listen to the problems of another. The Qazis had become ensnared in gaining bribes. They were able to make something false seem true so that the name of the true Lord was never recited. 8.

The language of the foreigners (Arabic and Persian) became prevalent throughout the land. Everyone discarded their own faiths and living in accordance with righteousness. The fruitful acts were forgotten about and people became attached to sinful acts instead. The material and costly possessions of the poor were repeatedly stolen and looted. 9.

If someone was to do something in order to assist a worthy cause, jealous individuals would prevent this by causing problems. Because of this it would just create more people with negative attitudes who feel hurt by their sentiments being ruined. People remained engrossed in the thoughts of slandering other, wanting other people's material objects and sexual desire for other people's wives. 10.

Sri Nanak Parkash - Post 045

Thursday, March 25, 2010



Above is an image of a Janamsakhi of Sri Guru Nanak Dev Ji

Below are the stanzas numbered eleven to twenty one of the third Adhyai of the Sri Nanak Parkash. In this stanza the plight of the earth is heard and the earth makes a supplication to the Lord for assistance. The translation is below;

Couplet – The Jangams (followers of Shiva), the Sevaras (The Jains), the nomadic Digamburas (the naked wondering

order of the Jains) and the disciples from the six schools of thought were all constantly engaged in argumentative debates. 11.

Quatrain – In the world was the twelve orders of the Yogis who had forgotten about the Lord and did not love the divine. The Brahmins were locked in debating the essence of the Shastras through complex argumentative debates. 12.

Some people shaved their head and face to consider themselves as Sanyasis. However their heart was always involved in the desires for other people's riches and women. They considered themselves to be detached from the world however they remained engrossed in material desires then the householders. 13.

The knowledgeable pandits had become corrupt like thieves so how could they be able to protect and help their people. The work of the Kings is to look after their population as if they are a thorny bush however they are actually eating the good and material possessions of the populations through tax. 14.

Couplet – The earth had become over burdened with the sin of these individuals and the spirit of righteousness had vanquished. The loving devotion of God had disappeared from the world and the people began to live in fear. 15.

Quatrain – In the end the earth remembered the name of God she requested shelter and support from the Lord. She said, "O Lord you are the greatest of all and have no beginning. O God you are the supreme deity and leader of the demi gods who forever remains the same." 16.

O God you are the protector and helper of the meek and poor. O Lord you are the master of the meek who cares for them whilst invisible to the human eye. You are exempt from old age, immortal, who cannot be eulogised and does not adopt guises or forms. You are exempt from fear, away from the effects of Maya, unaccountable and unknowable. 17

During the age of Kaljug the amount of sin has increased and due to this I am overburdened by its weight. The present time is very painful and hurtful. Without your assistance O Lord I am unable to survive. 18.

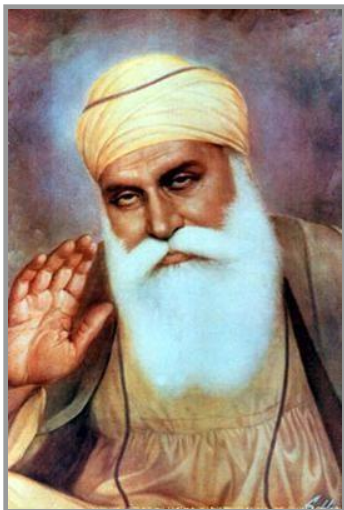
Couplet – In the age of Satjug righteousness had four feet (Sat, Soch, Tap and Daan) whilst in Treta there was only three. In the age of Dwapur two feet remained whilst the age of Kaljug was left with one. 19.

Quatrain – The dark age of sin known as Kaljug has started and for this reason I am overburdened by this weight. With righteousness standing on its last foot (Daan) the world cannot be sustained and without your assistance the world can not survive. 20

O the great Lord please listen to my supplication, please assist me in such a way that I will be able to settle. After listening to the supplication of the earth who was in considerable distress then the Lord responded. 21.

Sri Nanak Parkash - Post 046

Friday, March 26, 2010



Above is an image of Sri Guru Nanak Dev Ji

Below are the translated stanzas from the third Adhyai of the Sri Nanak Parkash where the Lord empathises with the burden carried by the planet earth due to the degrading attitude of human beings. The lord states that he will ascend and manifest on the earth assuming a transcendent form as no other being will be able to cope with the sin in the world. Following are the stanzas numbered twenty two to thirty;

“For this specific reason I have sent many people to the earth who have started their various faiths. The reason for which I had sent them was not carried out instead they started their various orders. 22.

“They did not tell the earth about the glory of my name and did not teach people about loving devotion to me. Through the name of God the earth can gain support and shelter.” These are the words said by the Lord. 23

“When the name of God and its keertan is done in the world then you will be sheltered. For this reason I personally will adopt a transcendent form and manifest on the earth as no one else will be able to perform this task.” 24.

In this way God’s words gave a refuge to the lamenting earth. By adopting this faith all the burden of the earth will be decimated. In this way the words of the Lord resonated from the sky causing great happiness in the heart and in the mind of the earth. 25

The progeny of Sri Ram Chandar was still in existence and had no blemishes and for this reason Sri Guru Nanak Dev Ji manifest into the clan of the Bedi’s who like a night lotus bloomed with the arrival of Sri Guru Nanak Dev Ji who was like the soothing moon. The non transcendent Lord adopted a transcendent form and manifest on the earth and was known in the form of the Satguru. 26.

Couplet – The bad deeds are like the night and the age of Kaljug is wrought with fear. The false hood spread in the world was like the array of stars in the night sky. In the way that many nocturnal flowers bloom in the night so had many faiths and beliefs bloomed. At that time the majority rule was by the Islamic faiths. 27.

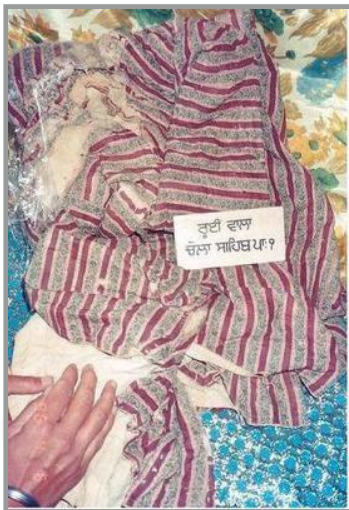
Quatrain – In order to dispel the darkness Guru Nanak Dev Ji manifest as if he was the rising sun. In this way Sri Guru Nanak Dev Ji illuminated the world. The Guru was like the sun whilst his discourses were like the rays of the sun. The saints on seeing the sun like Guru had their lotus like hearts in full bloom. 28.

Those living in falsehood and atheists all felt the pain of the sun like Guru as the owls do when the sun rises. Those who believed in the Guru were in bliss as the Chaki is when it sees the sun rise. The radiance of meditation was illuminated throughout the world. The ignorance within the devotees was dispelled by the Guru. 29.

Those great beings were awoken once they gained wisdom and knowledge. In the way a person leaves a dream and awakens the devotees left their sinful past gaining knowledge and devotion. In order to sustain the wisdom of the great beings Sri Guru Nanak Dev Ji manifest into the clan of the Bedi's. 30.

Sri Nanak Parkash - Post 047

Saturday, March 27, 2010



Above is an image of Sri Guru Nanak Dev Ji's Chola which has been preserved

In the following ten stanzas from the three stanzas of the Sri Nanak Parkash from the third Adhyai Bhai Bala Ji begins to narrate the glory of the land of Talwandi where Sri Guru Nanak Dev Ji manifest on the earth. The stanzas numbered thirty one to forty are below;

Bhai Bala Ji is saying;

Couplet – The reason for Sri Guru Nanak Dev Ji manifesting into the world I have explained with my conscious thoughts. Now Sri Guru Angad Dev Ji who is the granter of bliss, listen to the narration of Sri Guru Nanak Dev Ji's eulogy. 31.

Quatrain – The land of Sri Guru Nanak Dev Ji is like a king of all other lands as all the pain and anguish had disappeared. The numbers of elephants had dropped in this area and was situated close to the river called 'Ravi' which had a beautifully coloured stream. 32.

It is as if the streaming river is fanning the king like land. All of the characteristics of a king are settling in this land. It is as if the sister of the moon deity (Chanab) is showing her splendour on one side of the location where the water is rapid and causing waves. 33.

It is as if the waves of water from the river are fanning the land in order to add to its glory.

The season is forever good in this land where the land is constantly farmed. How can a bad period of time affect this holy place? 34

It was if all the seven causes of turmoil were non-existent at this time. The clans of thieves left this area and ran away. Here the nomadic travellers would become allured to the land and others forget their attachments for their family once arriving in the vicinity. 35.

Here the vegetation, flowers, fruit, trees all stood in elegance so that travellers can rest and eat when going through the land. In this land lived the fearless individuals and wise knowledgeable people who propagate both righteousness and piety. 36.

There are those who come on their own accord to the land such as the saints whose mind forever remains imbued in the name of God. These people are complete knowledgables and have earned and gained the virtues of the Lord. In this land beautiful horses are born which are brave and quick as well as having other attributes. 37.

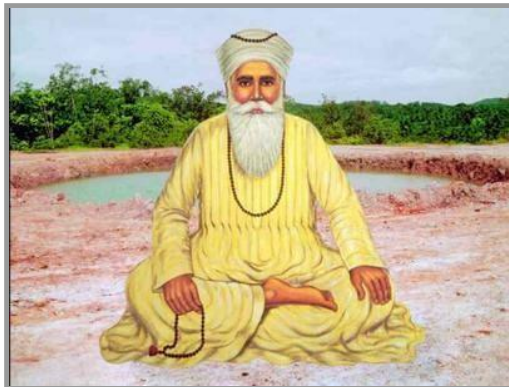
Here other great animal species are taking birth which are all due to the will of the Lord. This land is beautiful in every way and due to this its fame is spread over the country. 38.

Within this land a beautiful village of 'Talwandi' existed. All four social castes used to live here in harmony. This village was surrounded by beautiful gardens (countryside) which had splendid flowers bringing further fame. 39.

This village is surrounded by a wall in all four directions. The village is competing with great mountains to show its importance and status. The walls are so tall that it seems that they are able to speak to the clouds due to their lofty position. The walls are able to prevent invaders or strangers from entering the village. 40.

Sri Nanak Parkash - Post 048

Sunday, March 28, 2010



Above is an image of Sri Guru Nanak Dev Ji which is normally found in the Gurdwaras associated with Bebeke (Sant Nahar Singh Ji Sunheranwalae)

In the next ten stanzas of the Sri Nanak Parkash (third Adhyai) we begin to get a brief history of the Bedi clan and their lineage from the manifestation of Sri Ram Chandar. Below are the stanzas numbered forty one to fifty.

The houses give the village great splendour and are able to give the residents bliss in every season (adverse weather). It is as if the layout of the village is similar to a game of 'Choupar' where the treasury is full. 41.

In order for Sri Guru Nanak Dev Ji to manifest the village of Talwandi was transformed into a heaven. The cows in the village give milk as if it was elixir and the people were beautiful and intelligent like the demi gods. 42

The village of Talwandi was so glamorous and wondrous that by seeing it Vishwakarma was surprised. In this village lived the readers of the Vedas and those who are priests for the fire ceremony as well as the people who perform six daily rituals. 43.

In this way the wise and clever Brahmins lived in this village, the social caste of the warriors (Kshatris) lived in the village imbued with the warrior essence. The Kshatris are brave and live in accordance to their intellect and politics. The social class of the Vais live according to the teachings of the Vedas. 44.

The social class of the Shudras serve all the people in the village and take great pride in their duties. The people of this village remain pain and illness free keeping their mood happy. People read the prayers of the Vedas to keep their healthy conditions. 45.

The clan of the Bedi's lived in the village of Talwandi and were adorned with weapons. The clan have created a place from where they begin preparations for war, sacrificial fire worship and a pillar is their insignia or sign. 46.

They have discarded both fear and misery and in the sacrificial fire instead of using spoons to clarified butter in to the fire pit they use the sword in pour blood from their enemies body into the fire. 47.

Such a clan of Bedi's exists in Talwandi whose fame is known throughout the world. This is where they are currently residing. In this clan lived a male by the name of 'Shiv Ram'. 48.

His mind was tranquil due to the name of God and adopted the virtue of Sato (truth, luminosity). He had eradicated the virtues of Rajo (worldly) and Tamo (darkness). Due to him becoming engrossed in the meditation of God he took off his weapons and did no harm to any creature. He adopted the refuge of the lotus feet of the Lord. 49.

Baba Shiv Ram's wife's name was 'Banarasi'. She adopted the righteous values of serving her husband. In this household were born two great sons of great wisdom. The Eldest of the two was 'Kalu' whilst the youngest was 'Lalu'. 50.

Sri Nanak Parkash - Post 049

Monday, March 29, 2010



Above are the wooden sandals of Sri Guru Nanak Dev Ji which are preserved at Sri Lakhpat Sahib in India.

Below are the next ten stanzas from the third Adhyai of the Sri Nanak Parkash. in these stanzas we read about the loving devotion Baba Kalu Ji had for the Lord and how he desired for the Lord to manifest within his household. The stanzas numbered fifty one to sixty are below;

'Kalu' was of great fortune and became very righteous. He used to meditate, perform austerities and keeping a daily routine by which he was able to eradicate numerous deeds from past lives. 51.

He had a great desire for many births which was that God who is the one who sustains the world should come into my household. (The word use here is Vishnu, this is written in gurmukhi with only one 'aunkar' under the N and due to this represents Vish – creation, Nu

– the provider. This is a request to God and not the demi god Vishnu). This desire constantly remained in his heart. He had heard that through meditation one can please the Lord. 52.

(Baba Kalu Ji are thinking to themselves) If God is to understand me to be a being without any virtues then this isn't an issue as the divine manifestations have already taken place in the anthropomorphic forms of the pig (Varah), the fish (Mach), the tortoise (Kach) and households of ignorant individuals and that of low social castes. 53.

O Lord due to love and devotion you manifest in places that one would never imagine to carry out your duty. Your glory is written about and contained in the Vedas. An example in the household of 'Rishi Kashyap' and 'Adutti' you manifested in the form of Bavan. 54.

In this way you manifest to destroy the demons. Baba Kalu ji remained engrossed in the remembrance of the Lord. So when this pious soul came into the form of Baba Kalu after many other births the Lord completed his desire. 55.

When the father 'Shivram' saw his son 'Kalu' he married him off into a famous household. His wife was righteous and a treasure trove of virtues who was warm and caring but who could actually state this? 56.

The great female (Mata Tripta Ji) after a considerable duration of time she started to perform many religious austerities. Some time had passed while the couple remained married and lived in the loving thought of God. 57.

In the village of Talwandi lived the ruler 'Rai Bular' who loved Baba Kalu as if he they were brothers. Whatever work needed to be over seen in the land was handed to Baba Kalu. 58.

In this way Baba Kalu Ji lived his life in merriment and both he and his wife desired for a son to be born in their household. Initially God blessed them with a gifted daughter in the womb of Mata Tripta Ji who was called Nanaki. 59.

In that way that the goddess Parvati was the daughter of the Himalayan Mountains and his consort 'Maina', Nanaki was the virtuous daughter of Baba Kalu Ji and Mata Tripta Ji. Nanaki was the form of devotion and meditation. 60.

Sri Nanak Parkash - Post 050

Wednesday, March 31, 2010

Above is an image of Sri Guru Nanak Dev Ji in a cradle being tended to by midwives.

Apologies for failing to post yesterday. Due to this I have worked as hard as I can to complete the outstanding stanzas of the third Adhyai of the Sri Nanak Parkash. In the last twenty stanzas we hear about the arrival of Jagat Guru, Sri Guru Nanak Dev Ji manifesting in the world. The stanzas numbered sixty one to eighty are below completing the third Adhyai;

Some time passed and the Lord became aware of the devotion of Baba Kalu Ji and thought to himself, "I should go to the earth and manifest as his son". After this the king of the world was to manifest on the earth. 61.



Then the Lord manifest as the second child of Mata Nanaki who had accumulated great merit from penances performed. The stomach of the mother began to grow it was as if a second moon was radiating luminance. 62.

Even if Mata Tripta Ji was not wearing any jewellery even then she remained beautiful and elegant. Whichever house Mata Tripta Ji sat in she glorified due to her beauty. 63.

If one is to listen to these complements and have suspicions to its reality then the Lord who glorifies the world, galaxies, dimensions and universe, why would he not glorify the place in which he is residing? (The womb of Mata Tripta) 64.

When the master of the universe manifest in the womb of Mata Tripta Ji those people who were considered apostates and sinful all became pure and righteous. They spoke the truth, content, righteous and earned a truthful living. They began to do such fruitful deeds. 65.

A scented breeze began to flow through which all pain, worries and illness all disappeared. The clouds began to form full of rain to celebrate the manifestation of the Lord. The rain bringing clouds fulfilled the desires of the mass population. 66.

The trees began to grow large amounts of fruit to show their happiness for the impending manifestation of Sri Guru Nanak Dev Ji. 67.

The land of Talwandi was becoming green and fertile. The land was very excited by the impending manifestation. Both the conscious and insentient beings in Talwandi were overjoyed with the impending manifestation of the Lord. 68.

When the ten months of pregnancy had passed then the full moon of the month of 'Sat' arrived. The sky is full of stars glorifying it in the way the virtues glorify a devotee. 69.

Those clouds carrying no water in Talwandi all went away from the land in a way that the ills and pains all are dispelled from the true congregation. It was the advent of the full moon in the month of Kattak and the moon was bright as the splendour of the Lord. 70.

It was the Bikrami year of nine plus six (15) and twenty six years (1526 Bikrami) when the divine Lord, Sri Guru Nanak Dev Ji manifest. Everyone was very pleased at the time but did not know what the cause of such euphoria was. 71.

The beings who lived on the earth or in the ether all meditated on the deathless Lord which made them joyful. Due to the joyous occasion they were blowing their conch shells and shouting, 'be victorious' at the arrival of the Guru. 72.

The demi gods got together and started to rub sandalwood and mixed it with saffron and camphor. They sprinkled this over the house of Baba Kalu Ji and also threw leaves from the 'Kusam' tree (this tree is a heavenly tree kept with the demigods due to its beauty) in celebration. 73.

All the midwife got ready to assist and serve Mata Tripta Ji as the son had just been born (Guru Nanak Dev Ji) and she was in a state of ecstasy. At that time eight lamps were alight in the house of Baba Kalu Ji but their light was not as bright as the child Guru, Sri Guru Nanak Dev Ji. 74.

The Lord Sri Guru Nanak Dev Ji is illuminating in form and beautiful. The midwife was surprised on seeing the form of Sri Guru Nanak Dev Ji and thought, 'this child has taken

birth and instead of crying is actually laughing'. She could not understand what was taking place in front of her eyes. 75.

When all other children are born into the world they arrive with the sound of crying but this child is laughing as if he is internally in a state of euphoria. Bhai Santokh Singh Ji states how can this midwife who doesn't have the right level of intellect comprehend what is taking place before her eyes? This child is actually the Lord manifest who is exempt from the cycle of transmigration. 76.

The midwife ran to inform Baba Kalu of the joyous news. She said to him, "O Baba Kalu Ji your house is full of joy and congratulations as a radiant son has been born into your family I wish you much happiness." 77.

After hearing that a child had been born from this message given by the midwife a sense of peace and bliss propagated in the heart of Baba Kalu Ji. It was as if a poor family had obtained the wish fulfilling tree Kalaprich, this was the sense of bliss Baba Kalu Ji felt. 78.

After hearing the news Baba Kalu went and bathed whilst wearing his clothing as advised and instructed by Vedic rituals. He focused his complete thoughts on the Lord, folded his hands and prostrated in respect to the divine. 79.

In this way Sri Guru Nanak Dev Ji manifested in the world in order to give the earth some peace and spread the meditation of the Lords name. Later I will narrate the events that took place in the life of Sri Guru Nanak Dev Ji within which assisted great numbers of people. 80.

The third Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is regarding the birth of Sri Guru Nanak Dev Ji has now been completed.

Sri Nanak Parkash - Post 051

Thursday, April 01, 2010

Above is an image of Sri Guru Nanak Dev Ji and Mata Tripta ji following the Guru's manifestation to teh earth in teh first household.

Now the fourth Adhyai of the Sri Nanak Parkash commences with once again Kavi Santokh Singh Ji humbly describing his poetry and measures. During which he states his style of poetry is not worthy in any way and lacks quality. Complete humility as if you read the works of Kavi Santokh Singh Ji the metaphors and love strike you as if the demi god Kaamadev had released one of his five arrows which pierce your heart. Kavi Santokh Singh Ji writes the details of his poetry in the first two stanzas followed by eight other stanzas today describing how Baba Kalu Ji asked for Pandit Hardayal Ji to come and bless the household due to the manifestation of his son. The first ten stanzas are listed below;

Adhyai 04

Kabit – (Kavi Santokh Singh Ji is now explaining with humility the details of his poetry and poetical composition) my poetry is like a blind individual where I have not conformed to any of the previous methods of composing poetry such as Boli, Pingli, Nangi, Moi Hoi, Belori, Arth Heen, Desh Kaal, Virodhi and Gun Agon because I do not understand any of them. I do not understand the nine different types of Alankars (literal embellishments, metaphors) used in creating poetry. There are no virtues in either me or my poetical compositions as

the style of writing is completely wrong. However there is alone one virtue in my composition, O saints hear this as it contains the blemishless praise for the Guru and God which I find pleasing. 1.

Couplet – In the way the flow of the river Ganges does not flow straight but the knowledgeable do not find a fault in the river. Instead they bathe in the water and drink from it. (Take this composition to be like the Ganges where only the knowledgeable will bathe and drink the divine eulogy). 2.

Bhai Bala Ji is speaking;

Quatrain – Bhai Bala Ji say to Sri Guru Angad Dev Ji, Listen to the eulogy of Sri Guru Nanak Dev Ji which is pure and full of virtues. It had now become morning and Baba Kalu Ji called his servant and said, “Quickly run to the Brahmins house.” 3.

“His name is Hardayal and he is great astrologist. Bring him to my house without any delay.” The servant heard this and went into the house of the Brahmin and stood at the door shouting for him. 4.

Pandit Hardayal Ji heard the calls and quickly came out of his house. The servant said, “O Brahmin, Baba Kalu has sent me here, please come with me as he is requesting your presence in his house.” 5.

Pandit Hardayal Ji replied, “I will come once I have completed my meditation, I will not do any other tasks after my meditation.” The servant heard the reply and relayed the message to Baba Kalu Ji. 6.

Once Pandit Hardayal Ji had completed his daily meditation five Gharis of the day had passed when he arrived at the house of Baba Kalu Ji where everyone was in a buoyant mood. Pandit Hardayal Ji blessed Baba Kalu Ji and was very pleased. 7.

Couplet – Baba Kalu Ji brought the Pandit into his house and sat him down next to him. 8.

Quatrain – Baba Kalu Ji said, “O Brahmin listen to this, God has blessed my household with a son. Please have mercy on me also by letting me know what the stars project for my son’s destiny.” 9.

“Please tell me about both the good and bad omens and write out the birth horoscope for my son.” Pandit Hardayal Ji said, “O Baba Kalu Ji please provide me with some paper and sandalwood. I will pray to the demi god Ganesh and then see what is written in the stars.” 10.

Sri Nanak Parkash - Post 052

Friday, April 02, 2010



Above is an image of Sri Nankana Sahib which is the location where Sri Guru Nanak Dev Ji manifested to the earth.

Below are the next ten stanzas numbered eleven to twenty of the fourth Adhyai of the Sri Nanak Parkash. In these stanzas Pandit

Hardayal Ji comes to see Sri Guru Nanak Dev Ji and realises that he is a divine manifestation. The translated stanzas are below;

Pandit Hardiyal Ji asked, "When the child was born what did he say or do? Tell me what he said? At what time was this child born? Call the midwife and find out these details?" 11.

The midwife of Sri Guru Nanak Dev Ji was called 'Doulata' who was called by Baba Kalu Ji. He also requested that the provisions be requested as per the instructions of the Pandit. 12.

Couplet – Pandit Hardiyal Ji had all the items required to read the stars which were brought by Baba Kalu Ji. He sat next to the Brahmin and said the following. 13

Quatrain – "When the child was born the time was one Ghari and two Pahirs of the night. It was also the advent of Pooranmashi (full moon)." Then Pandit Hardiyal asked the midwife, "What did this child say or do when he was born?" 14.

The Midwife Doulata said the following, "O knowledgeable one listen to what I have to say, many children have been born thanks to my services but what this child did on birth I have never seen before." 15.

"In a way that two wealthy people are to meet they are pleased, in the same way the child on birth was pleased and laughed. He has great characteristics on his limbs and is not similar to other beings." 16.

Couplet – Pandit Hardiyal heard all of the words spoken by Doulata and became to deliberate on the stars. All of the stars in the sky were visible due to the time of day. 17.

Quatrain – This child was born with great destiny. The Pandit then began to consciously think to himself, 'This must be some divine manifestation and due to this Baba Kalu Ji is very fortunate.' 18.

(Pandit Hardiyal Ji continues to ponder on Sri Guru Nanak Dev Ji's manifestation); 'It must be Brahma, Vishnu or Shiva who have manifested. As the characteristics of a divine manifestation as all present in this child. A whisk will forever be waved on this individuals head and his birth has taken place at an auspicious life.' 19.

He will be the king of the world and victorious over the world. The Pandit then desired to see the child and inspect his form. 20.

Sri Nanak Parkash - Post 053

Saturday, April 03, 2010

Above is a painting depicting Sri Guru Nanak Dev Ji.

Right today the next ten stanzas numbered twenty one to thirty from the fourth Adhyai of the Sri Nanak Parkash. In these stanzas Pandit Hardayal Ji gets his first glimpse of Sri Guru Nanak Dev Ji and realises that he has the characteristics of a divine manifestation. The translations are below;



Couplet – The Pandit then said to Baba Kalu Ji, “Show me the child.” The midwife Doulata was summoned by Baba Kalu Ji. 21.

Quatrain – (Baba Kalu Ji are speaking to Doulata) “Bring the child to this knowledgeable individual.” The

midwife on hearing this went to the residence of Baba Kalu and asked for the child but Mata Tripta Ji refused to hand the child over in the manner that a materialistic individual grasps his wealth. 22.

Mata Tripta Ji said, “It is a cold season outside and due to this the child will catch a cold. The limbs of the child are firm so why do they want to the child to be outdoors?” The Pandit outside again asked to see the child and then Mata Tripta Ji handed over her beloved son. 23.

The midwife Doulata brought the child out of the house whose face was radiant and beautiful. His face was small and illuminated but great in glory like the Bohar. (The bohar is a very small piece of land in the Triveni where the Lord is to manifest as a very small abstract being and sit on this when the world is to enter dissolution. Even though the land is small it had great fame and glory). 24.

Couplet – The Pandit was a very knowledgeable being and recognised the divine characteristics of the Guru. He gained a sense of happiness in his heart and stood up. 25.

Quatrain – He became imbued with love for the child and due to this bowed to the young child consider himself to be lucky and grateful. He looked at the child in the same way a holy man looks at his beloved master and becomes pleased. 26.

He saw the beautiful characteristics of the child’s limbs and continues to inspect the rest of the child’s features. The feet of Sri Guru Nanak Dev Ji are firm and beautiful like the petals of a lotus blossom. 27.

The arms, knees and shoulders are all long and beautiful of the child. The nails of Sri Guru Nanak Dev Ji are red in colour. The fingers of the child were all of the same length and his chest was widely spaced. 28.

In his left hand he had a mark showing a whisk and a mark of a canopy in his right hand. (These are signs used by astrologers). Sri Guru Nanak Dev Ji’s cheeks were full and round while he had a long nose making him look beautiful. 29.

There is a small image of a crescent moon on the head of Sri Guru Nanak Dev Ji as he glorifies the area. The eyebrows are shaped like upturned bows and the brows do not meet. Pandit Hardayal Ji said, “O Baba Kalu Ji listen to me your son is very astute and he has the twenty two virtues within him.” 30

Sri Nanak Parkash - Post 054

Sunday, April 04, 2010



Above is an image of Sri Guru Nanak Dev Ji

Below are the translations for stanzas numbered thirty one to forty five of the fourth Adhyai of the Sri Nanak Parkash. in these stanzas Pandit Hardayal Ji finishes looking at the divine characteristics of Sri Guru Nanak Dev Ji and then following this are the details of the joy in Talwandi due to the manifestation of Sri Guru Nanak Dev Ji. The translated stanzas are below;

The palms of Guru Nanak Dev Ji's hands are long which represents that this individual will have great riches but not

actually retain it for his own purposes. Pandit Hardayal Ji states he has learned the knowledge of the Samundrik Granth (a text on palm reading and astrology) and from this is explaining the different fortunes of Sri Guru Nanak Dev Ji. This child has all of the good virtues. 31.

Pandit Hardayal Ji realised that Sri Guru Nanak Dev Ji's fame would be known far and wide. He eventually realised that Sri Guru Nanak Dev Ji was actually the transcendent form of the Lord who is supreme truth, supreme bliss and complete consciousness. After the Pandit had seen the Guru then the maid Douлата took the baby back to Mata Tripta Ji. 32.

A ritual feast for Hindu priests was held in celebration of Sri Guru Nanak Dev Ji's manifestation in accordance with the Vedas. Baba Kalu Ji is requesting for the knowledgeable men to name the child and explain the meaning of the letters and name given. 33.

Pandit Hardayal Ji said, "O Baba Kalu Ji the name of this child is great and due to this I will name him after great deliberation. Please complete your rituals in accordance to your family clan. Whichever beggar comes to your house do not let them go empty handed." 34.

Couplet – After saying this Pandit Hardayal Ji left and checked through the astrological readings. He then places a garland of leaves and flowers above his door as a sign of happiness. 35.

Quatrain – Many beggars came to house of the Bedis for offerings as did the eunuchs. People came carrying kettle drums, bells and chains to make music and dance due to the joyous occasion. 36.

Folk songs are being sung with sweet voices from the people who come to the house. The entire village females came to the abode all dressed up wearing jewellery. 37

The eyes of the individuals seem intoxicated like that of an elephant and the women sang like they were cuckoo's. Those who were wearing new cloths had pale and slim stomachs. 38.

The women were wearing gold which was encrusted with jewels. All other types of jewellery were also worn to the house of the Bedis. The females are wearing anklets, bracelets and a silver chain around their waists. These all make noises when the women dance. 39.

There was a large gathering at the Bedis' house who was excited to see the child. The heavenly dances adopted a form to try and trick the people of the earth came to see the Guru who came to give the feeling of bliss to the world. 40.

The heavenly dancers came into the house of Baba Kalu and celebrated the arrival of Sri Guru Nanak Dev Ji. Numerous drums were being beaten outside the house of Sri Guru Nanak Dev Ji. The Dhadhis and Bards arrived at the door of Baba Kalu Ji and gained considerable wealth. 41.

Both men and women are at the door of Baba Kalu Ji's house offering their congratulations and due to this the size of the gathering grew more. Whatever a person desires as an offering that is what they receive from Baba Kalu Ji. 42.

Couplet – Baba Kalu Ji completed all the rituals in accordance to custom of the Bedi's clan. All men and women are praising his fame and glory. 43.

Quatrain – “Many people have seen sons born to great families, but no one has celebrated as Baba Kalu Ji has with such enthusiasm.” All the men and women and saying this between them and all agree that the child born into this household is a blessed child with great fortune. 44.

The six customs were carried out (such as to give offerings, to do well, etc) Rice was thrown in all directions of the house and worship was done to eight goddesses. The females in the house were bowing so that the child will have a happy life. (Remember these were the Hindu customs performed before the rise of Sikhism) 45.

Sri Nanak Parkash - Post 055

Monday, April 05, 2010



Above is a rosary of Sri Guru Nanak Dev Ji.

Right i will try to complete the fourth Adhyai today so we can start on the fifth one tomorrow. Below are the translated stanzas numbered forty six to sixty of the fourth Adhyai of the Sri Nanak Parkash. In these Stanzas Pandit Hardayal Ji names the child Nanak to the surprise of Baba Kalu Ji. Baba Kalu Ji expected a Sanatan name and asked what the meaning of the name was. In this translation we get the first translation

of the name in Viakaran of the Sanskrit vocabulary. The name Nanak has numerous meanings and i will try to post them all if i ever get up to doing a complete translation of the Sampardai Steeks on the Jap Ji Sahib. For now please enjoy the translated stanzas below;

When the child had been born for thirteen days then Pandit Hardayal Ji came to the house and spoke to Baba Kalu Ji. He said, “This child's name should be Nanak as there is no name as great as this.” 46.

The Pandit said this and put the child into a small Chola (traditional Indian clothing). Baba Kalu Ji then said the following, "This seems to be a name made up of both Hindu and Muslim vocabularies and a name should not be made in this way." 47.

"Please deliberate on the name again and then we will name the child. You need to see which is great and which is not. We will adopt a name that is considered great by my lineage for my son." 48.

Couplet – "The previous names that have been used in the Hindu religion have been used after great deliberation. So for these reasons deliberate on a name so that no one will find a flaw in it." 49.

Quatrain – After hearing this Pandit Hardayal Ji said the following, "Your son is a great manifestation just like the manifestations of Ram and Krishan. Only the Hindus accept them and not the Muslims." 50

"Both faiths will accept your son as divine and his devotees will be both Hindus and Muslims. The feet of your son are similar to a ship guiding people to safety through divine knowledge to liberation." 51.

"Whoever remains in your sons company will cross over the worldly ocean. He will be well known throughout the world. He will assist many people to cross over the worldly ocean to liberation. He will be the one who will give others the name of God to meditate on." 52.

Couplet – "He will be known from the land to the sky and within nature. He will be the worshipper of the one divine and omnipresent God." 53.

Quatrain – "The earth, the mountain and the oceans will give way to your son on his travels. Both day and night the elements will be in accordance to his will. I have deliberated long and hard on the name of 'Nanak'. For this reason I have given this beautiful name to your son." 54.

"Both the Hindus and Muslims will recite his name. Understand the great glory of his name. There are great things written in this child's birth horoscope and that is what I have told you." 55.

"O Baba Kalu Ji there is no falsehood in what I have told you. Have faith in what I have said and consider this to be the truth." Baba Kalu Ji asked, "Then at least tell me the meanings of the name Nanak." Pandit Hardayal Ji replied, "The letters of the name are great so deliberate on their meanings in your heart." 56.

Kabit – This is the meanings from the Sanskrit script of Sri Guru Nanak Dev Ji's name. "The first letter is 'N' which means one who is complete. The next letter is 'A' (Aira) and with the third letter being 'K' in the name. This makes the syllable 'AK' whilst the last two letters are 'A' and 'N' making the syllable 'An'. The meaning of the name is that this being is one who has no (An) pain (Ak). The meaning of the word 'Ak' is pain and the whole world is trapped in pain. The being who suffers no pain remains forever in bliss. This is the meaning for the name 'Nanak' who is the subordinate to the devotees and is forever the supreme truth, supreme consciousness and complete bliss." 57.

Couplet – When Baba Kalu Ji heard the words of the Pandit he was internally happy. He blissfully gave an offering to the Pandit and then Pandit Hardayal Ji returned home. 58.

Quatrain – Pandit Hardayal Ji on his way home pondered in his mind on many things. He thought to himself, “I have aged considerable and become old. For this reason I am regretting the actions I have done during my life.” 59.

“I will not be able to see the glorious life of this child”, these are the wavering thoughts in the mind of Pandit Hardayal Ji. He is thinking to himself, “May I remain alive until I see this child’s glory and my fortune will or will not allow this.” 60

Sri Nanak Parkash - Post 056

Monday, April 05, 2010

Above is an image of a written Pothi by Sri Guru Nanak Dev Ji.

The last four stanzas of the fourth Adhyai is translated below. In these stanzas we see Pandit Hardayal Ji thinking to himself and hoping that he will get a chance to speak to Guru Nanak Dev Ji when he reaches the age of enlightenment. The last stanzas are below;



“When this child leaves his childhood and becomes in his youthful years many people will be in this child’s congregation and swim across the worldly ocean. I will then make a supplication to the Guru and ask that to free me from the bondage's of work and liberate me.” 61.

Couplet – “If the Guru is the knower of all then through his intuition he can read what I am thinking in his young form. If he has this power then he can show me something that will happen in my life and through his mercy grant me a divine sermon.” 62

Quatrain – “When Sri Guru Nanak Dev Ji is at the age when he can give out knowledgeable sermons please O Lord let me live til this moment.” In this way whilst deliberating on these thoughts Pandit Hardayal Ji went home whilst meditating on the name of God yearning for salvation. 63.

After this moment a considerable time elapsed and Sri Guru Nanak Dev Ji continue to grow. This is similar to how a devotee grows in knowledge and his vices decrease. 64.

The fourth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is regarding the name of Sri Guru Nanak Dev Ji has now been completed.

Sri Nanak Parkash - Post 057

Tuesday, April 06, 2010



Above is an image of Sri Guru Nanak Dev Ji and Bhai Mardana Ji.

Right we now start the fifth Adhyai of the Sri Nanak Parkash. I am going to just translate the initial stanza in this Adhyai and hopefully make some time later to add more. The first stanza in this Adhyai is based on two lines in the Sri Jap Ji Sahib. The lines are ਗੁਰੂ ਈਸਰੁ ਗੁਰੂ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੂ ਪਾਰਬਤੀ ਮਾਈ ॥ and ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ

ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ This stanza from the fifth Adhyai is the invocation and mirrors the sentiments laid out in the two lines from the Sri Jap Ji Sahib. The stanza is translated below; Adhyai 05

ਕਬਿੱਤ ।

ਬਿਧਿ ਸੇ ਵੈਰਾਗ ਪ੍ਰਦ, ਹਰਿ ਸੇ ਗਿਆਨ ਪਾਲ ਸ਼ਿਵ ਸੇ ਬਿਕਾਰ ਨਾਸ਼ ਸਤਿਗੁਰੁ
ਦਾਸ ਕੇ । ਸੀਤਕਰ ਜੈਸੇ ਸੀਤ ਕਰਿ ਸੇ ਬਿਸਾਗਨਿ ਤੇ ਤਿਮਰ ਹਰਨ ਸੇ ਤਿਮਰ
ਮੋਹ ਫਾਂਸ ਕੇ । ਧਾਮ ਰਿਦੈ ਸੁੱਧ ਮੱਧ ਦੀਪਕ ਸੇ ਦੀਪ ਦਿਧੈ ਮਾਯਾ ਭਿੰਨ ਜੀਵ ਕੇ
ਦਿਖਾਵੈ ਸੁ ਪ੍ਰਕਾਸ ਕੇ । ਚਰਨ ਸ਼ਰਨ ਕਰ ਪਰਨ, ਹਰਨ ਡਰ ਤਾਰਨ ਤਰਨ
ਅਰਨਵ ਭਵ ਨਾਸ਼ ਕੇ ॥੧॥

Kabit – (This invocation to Sri Guru Nanak Dev Ji is similar to the details given on the fifth and thirtieth stanza of the Sri Jap Ji Sahib). Sri Guru Nanak Dev Ji is similar to Brahma and can propagate both the virtues of dispassion and knowledge in the heart of a devotee. Sri Guru Nanak Dev Ji is similar to Vishnu in the way he nourishes the virtue of knowledge in the heart of the devotee. Sri Guru Nanak Dev Ji is similar to Shiva in the way he destroys the vices in the heart of the devotee. In the way the moon is able to sooth with its rays so can Sri Guru Nanak Dev Ji sooth the heat from the vices of sin in the heart of an individual. In the way the sun dispels darkness Sri Guru Nanak Dev Ji is able to dispel the noose of attachment from the heart of the devotee. In the way a diva can illuminate a room so can the light of knowledge Guru Nanak Dev Ji places in the mind of an individual. Once the mind becomes enlightened it eradicates Maya and one is able to see the truth about the existence. If a person is to adopt the shelter of Sri Guru Nanak Dev Ji's feet then they will become liberated from the cycle of births and deaths. Sri Guru Nanak Dev Ji is like the ship who can ferry a person across the worldly ocean to safety. 1.

Sri Nanak Parkash - Post 058

Tuesday, April 06, 2010

Above is a painting of Sri Guru Nanak Dev Ji.

Below are stanzas numbered two to ten from the fifth Adhyai of the Sri Nanak Parkash within details of the attachment and love of Mata Tripta Ji is shown for her son Sri Guru Nanak Dev Ji. The translations are below;

ਸ੍ਰੀ ਬਾਲਾ ਸੰਧੂਰ ਵਾਚ । ਪਲਨਾ ਪਰ ਪੇਚਾਵਈ,
ਕਹਿ ਲਲਨਾ ਲੇ ਅੰਕ । ਲਾਲਤਿ ਮਾਤ ਬਿਸਾਲ
ਹਿਤ, ਸੁੰਘਤਿ ਬਦਨ ਮਯੰਕ ॥੨॥

Bhai Bala Ji is saying;

Couplet – Mata Tripta Ji puts the child Sri Guru Nanak Dev Ji to rest in the cradle and sometimes he is being carried in another person's arms. With great love Mata Tripta Ji takes care of Sri Guru Nanak Dev Ji who has

a moonlike illuminating face which Mata Tripta Ji embraces and kisses. 2.

ਚੋਪਈ ।

ਆਨਨਿ ਆਰਨਜਾਤ ਨਿਹਾਰੀ । ਲੀਲ ਲਲਿਤੰ ਆਰਤ ਹਾਰੀ ।
ਲੋਚਨ ਅਮਲ ਕਮਲ ਦਲ ਜੈਸੇ । ਨਾਸਾ ਤਿਲ ਪ੍ਰਸੂਨ ਨਹਿ ਵੈਸੇ
॥੩॥

Quatrain – Sri Guru Nanak Dev Ji's face is like a lotus blossom and Mata Tripta Ji on seeing it is playing the beautiful game of life eradicating all causes of pain. Sri Guru Nanak Dev Ji's eyes are like the white leave of a blossom and the nose is that beautiful that the blossom cannot be even considered in comparison to it. 3.

ਸੁੰਦਰ ਅਲੰਕਾਰ ਘਰਿਵਾਏ । ਬਿਨ ਦੂਖਨ ਕੈ ਭੂਖਨ ਪਾਏ ।
ਬਨੀ ਬਾਜਨੀ ਕਿੰਕਨਿ ਚਾਰੀ । ਕਟ ਮਹਿ ਪਾਈ ਅਤਿ ਛਬਿ ਵਾਰੀ ॥੪॥

Mata Tripta Ji took out some beautiful ornaments and put them on Sri Guru Nanak Dev Ji. Small bells are tied to the waist of Sri Guru Nanak Dev Ji and add to the glory of the child Guru. 4.

ਕਰ ਮਹਿ ਕਟ ਪਦ ਨੂਪਰ ਸੋਹੈ । ਜੇ ਦੇਖੇ ਤਿਸਕੇ ਮਨ ਮੋਹੈ ।

ਦੁਇ ਦੁਇ ਦਸਨ ਅਧਰ ਦੁਤਿ ਹੋਤੀ । ਸੰਪੁਟ ਬਿੰਦੂਮ ਜਿਉਂ ਜੁਗ ਮੋਤੀ ॥੫॥

On the arms of the Guru small bracelets are placed while anklets are placed on his heels. Those people who see the Guru become attached to him. The two teeth that are now in the mouth of the Guru add to his glory as if there were two pearls in a coral shell/reef. 5.

ਅੰਛਣ ਮਹਿ ਰਿੰਛਣ ਗਤਿਕਾਰੀ । ਚਰਣਾਂਬੁਜ ਖੈਂਚਤਿ ਬਲਿਹਾਰੀ
। ਹੇਰਤਿ ਹਸਤਿ ਹਸਾਵਤਿ ਔਰੀ । ਕਿਲਕਤਿ ਮੁਖ ਤੇ ਮਾਧੁਰ ਠੋਰੀ
॥੬॥

In an enclosed area Sri Guru Nanak Dev Ji who is the granter of liberation have began to crawl. By crawling Sri Guru Nanak Dev Ji pull their lotus feet behind him which brings joy to Mata Tripta Ji. On seeing this she laughs while Sri Guru Nanak Dev Ji gives out joyful shrieks which were sweet. 6.

ਬੇਦੀ ਕੁਲ ਕੀ ਆਨਿ ਬਧੁਟੀ । ਮੂਰਤਿ ਪਿਖਿ ਜਨੁ ਆਨੰਦ ਬੁਟੀ । ਗਹਿ
ਕਰਿ ਭੁਜ ਤੇ ਅੰਕ ਬਸਾਵਹਿ । ਪਰਮ ਪ੍ਰੇਮ ਕਰਿ ਹਰਖ ਲਡਾਵਹਿ ॥੭॥

All of the females from the Bedi clan come and see Sri Guru Nanak Dev Ji and by doing this become intoxicated with his glimpse. They all take the Guru one by one into their arms, love him and hold him with bliss. 7.

ਬੋਲੈ ਬਚਨ ਤੋਤਰੇ ਮੀਠੇ । ਸਨੁਹਿ ਨਾਰਿ ਨਰ ਲਾਗਹਿ ਈਠੇ । ਹੇਰਹਿ
ਮਾਤ ਤਾਤ ਅਨੁਰਾਗਹਿ । ਫਿਰਤਿ ਭੂਮਿਕਾ ਮ੍ਰਿਤਕਾ ਲਾਗਹਿ ॥੮॥

When Sri Guru Nanak Dev Ji stammers sweetly all the man and women find this adorable and loving. The mother seeing her son loves him and when Sri Guru Nanak Dev

Ji crawls the dirt from the earth attaches itself to him. 8

ਲਗੀ ਧੂਰ ਤਨ ਧੂਸਰ ਹੋਏ । ਅੰਬ ਲੇਯ ਅੰਬਾ ਅੰਗ ਧੋਏ ।
ਮਲਿ ਕਰਿ ਮੁਖ ਮੱਜਨ ਕਰਿਵਾਯੋ । ਪੱਛ ਸਰੀਰ ਅੰਕ ਬੈਸਾਯੋ
॥੯॥

When the dirt attaches to the child it makes his complexion dirty so Mata Tripta Ji washes his limbs with water. She washes his body, clothes him then carries him again in her arms. 9.

ਦੋਹਰਾ ।
ਝਗਲੀ ਝੀਨ ਨਵੀਨ ਪੁਨ, ਪਹਿਰਾਈ ਤਨ ਤਾਤ
। ਪੈ ਕੇ ਪਾਨ ਕਰਾਇ ਕੈ, ਪੌਢਾਏ ਕਰ ਮਾਤ
॥੧੦॥

Couplet – A small thin piece of clothing is worn by Sri Guru Nanak Dev Ji which is placed on him by his mother Mata Tripta Ji. Mata Ji then fed the child milk and placed him in a cot. 10.

Sri Nanak Parkash - Post 059

Wednesday, April 07, 2010

Above is an image of the Harsahai Pothi which is was written by Sri Guru Nanak Dev Ji on his travels.

Right below are the stanzas numbered eleven to twenty of the fifth Adhyai of the Sri Nanak Parkash Katha. Here we get a glimpse of the childhood of Sri Guru Nanak Dev Ji and his beautiful form. The translation is below;

ਚੋਪਈ ।
ਜੁਗਲ ਘਟੀ ਪਲਨਾ ਪਰ ਸੋਏ । ਜਾਗੇ ਬਹੁਰ ਸੁ ਚੇਤਨ ਹੋਏ । ਲਗੇ
ਬਾਲ ਲੀਲਾ ਪੁਨ ਕਰਨੇ । ਪਕਰਹਿ ਪਰਨਾ ਹਇੰ ਪਗ ਪਰਨੇ
॥੧੧॥

Quatrain – Sri Guru Nanak Dev Ji remained asleep in his cot for two Gharis. When Sri Guru Nanak Dev Ji woke up he was imminently alert to the world. Sri Guru Nanak Dev played whilst in his cot and pulled himself up supporting his weight on his feet to stand in the cot. 11.

ਭਯੋ ਚਰਨ ਬਲ, ਹੋਵਹਿੰ ਠਾਢੇ । ਖੇਲਹਿੰ ਬਾਲਨ ਮਹਿੰ ਹਿਤ
ਬਾਢੇ

।

ਭੂਖਨ ਸਬਦ ਪਲਾਵਤਿ ਹੋਵਤਿ । ਨੈਨ ਛਬੀਲੇ ਛਬਿ ਸੋ
ਜੋਵਤਿ

॥੧੨॥

Sri Guru Nanak Dev Ji has now gained the strength in his legs and is able to stand on his own. He used to play on his own in a

lovable way. When Sri Guru Nanak Dev Ji played with other children they could be heard due to their anklets. The eyes of Sri Guru Nanak Dev Ji are beautiful and add to the elegance of his face. 12.



ਬਿਨ ਬੋਲੇ ਨਹਿ ਆਲਯ ਆਵਹਿ । ਸਿਸੂ ਪਸ਼ਚਾਤ ਪਰਿਪ ਮਹਿ ਧਾਵਹਿ
। ਜਨਨੀ ਅਸਨ ਹਕਾਰਿ ਖੁਵਾਵਹਿ । ਨਹਿ ਅਘਾਤਿ ਦੇਖਤਿ ਬਲ ਜਾਵਹਿ
॥੧੩॥

Sri Guru Nanak Dev Ji does not return home until he is called by his mother. He plays with the other kids in the alleyways chasing them. Later Mata Tripta Ji calls Sri Guru Nanak Dev Ji home so that he can eat. Mata Tripta Ji never gets tired of seeing her son and feels exalted when she sees him. 13.

ਦੋਹਰਾ ।
ਦਧਿ ਅਰੁ ਓਦਨ ਮਾਤ ਤੇ, ਅਰਧਿਕ ਖਾਇ ਪਲਾਇ ।
ਬਾਲਿਕ ਲੀਲਾ ਕਰਤਿ ਸਭਿ ਅਲਖ ਜੁ ਲਖਯਾ ਨ ਜਾਇ
॥੧੪॥

Couplet – Mata Tripta Ji fed Sri Guru Nanak Dev Ji yoghurt and rice of which he only eats half of the meal before running off to play with his friends. He plays with other children and no one can understand his miraculous game. 14.

ਚੌਪਈ ।
ਲੇ ਕਰਿ ਕਾਲੂ ਅੰਕ ਦੁਲਾਰਹਿ । ਪਾਵਤਿ ਸੁਖ ਕੇ ਬਦਨ ਨਿਹਾਰਹਿ ।
ਤਜਿ ਕਰਿ ਜਨਕ ਅੰਕ ਕੇ ਜਾਵਹਿ । ਰਲਿ ਬਾਲਨ ਸੋ ਖੇਲ ਮਚਾਵਹਿ
॥੧੫॥

Quatrain – Sometimes Baba Kalu Ji would be holding Sri Guru Nanak Dev Ji on his lap. By seeing the face of Sri Guru Nanak Dev Ji it brought great happiness to Baba Kalu Ji. Sri Guru Nanak Dev Ji later leaves his fathers lap and goes and plays with the other children. 15.

ਸੁੰਦਰਤਾ ਮੰਦਰ ਮੁਖ ਹੋਰਹਿ । ਨਰਨਾਰੀ ਜਾਵਤਿ ਮਗ ਘੋਰਹਿ ।
ਬੋਲਹਿ ਬੋਲ ਬੁਲਾਵਹਿ ਬਚਨਾ । ਗਿਰਾ ਮਾਧੁਰੀ ਕੀ ਜਨੁ ਰਚਨਾ ॥੧੬॥

By seeing the beautiful face of Sri Guru Nanak Dev Ji both the men and women all stop and stare. These people all stop to talk to Sri Guru Nanak Dev Ji and hear his sweet words. 16.

ਕਹਹਿ ਪਰਸਪਰ ਲੋਕ ਲੁਗਾਈ । 'ਕਾਲੂ ਭਾਗ ਅਹੈ ਅਧਿਕਾਈ ।
ਜਿਸੁ ਅਵਾਸ ਸੁਤ ਅਸ ਉਪਜਯੋ । ਸਭਿ ਬਿਧਿ ਸੋ ਨਿਹਾਲ ਭਵ ਭਯੋ ' ॥੧੭॥

All the men and women say between themselves, "Baba Kalu Ji is blessed as if a child like this is born into a household then all the members of that family are exalted." 17.

ਦੋਹਰਾ ।
ਸਭਿਹਿ ਸੁਭਾਵਕ ਪ੍ਰੇਮ ਮਨ, ਕਰਹਹਿ ਬਦਨ ਨਿਹਾਰਿ ।

ਜੈਸੇ ਜਾਤ ਸਮੁੰਦ੍ਰ ਮਹਿ, ਸਭਿ ਸਰਿਤਾ ਕੇ ਬਾਰਿ ॥੧੮॥

Couplet – The love in an individuals mind is attracted to the image of Sri Guru Nanak Dev Ji. In a way that all the streams and rivers make their way to the sea all people are attracted to Sri Guru Nanak Dev Ji. 18

ਚੌਪਈ ।
ਚਖ ਚਕੋਰ ਲੋਕਨ ਕੇ ਬ੍ਰਿੰਦਾ । ਚੰਦ੍ਰ ਬਦਨ ਦ੍ਰਿਸ਼ ਆਨੰਦ ਕੰਦਾ ।
ਸੁੰਦਰ ਰੂਪ ਹੋਰਿ ਰਵਿ ਨਯਾਈ । ਜਨੁ ਅਰਬਿੰਦ ਬਦਨ ਬਿਗਸਾਈ
॥੧੯॥

Quatrain – The eyes of all the individuals are similar to Chakors while the face of Sri Guru Nanak Dev Ji was like a moon to which all the eyes found bliss. The form of Sri Guru Nanak Dev Ji was illuminating like the sun while the face of all individuals is like a lotus blossom which blooms on its seeing the Guru. 19.

ਘੰਟਕ ਜਿਉਂ ਸੁਨਿ ਕੈ ਬਰ ਬਾਨੀ । ਰਹੈ ਠਾਂਢ ਢਿਗ ਮ੍ਰਿਗਹਿ ਸਮਾਨੀ । ਇਹ
ਬਿਧਿ ਬਾਲਕ ਲੀਲਾ ਕਰਿਹੀਂ । ਧਯਾਨ ਜਿ ਧਰਹਿੰ ਭਵੇਦਿਧਿ ਤਰਿਹੀਂ
॥੨੦॥

By listening to the sweet words of Sri Guru Nanak Dev Ji they become intoxicated as the deer does on hearing the horn. In this way Sri Guru Nanak Dev Ji plays the childhood games. The individual who focuses of the face of Sri Guru Nanak Dev Ji can cross the world over to salvation. 20.

Sri Nanak Parkash - Post 060

Thursday, April 08, 2010



Above is an image of the Kahrava of Sri Guru Nanak Dev Ji

First of all as you can see the layout of the blog has improved drastically. this is all thanks to the Nishkam Seva of Bhai Jvala Singh Ji and his brother in Canada who have given up their valuable time to redesign the layout and pictures of the blog. Not only that but the Sri Nanak Parkash posts from nineteen to thirty have all been re-edited and the gurmukhi of the Sri Nanak Parkash has been added to these posts so that the first Adhyai is almost complete with Gurmukhi online. Again the credit goes to Bhai Jvala Singh as he has typed this up on Unicode. All of this Nishkaam Seva whilst maintaining his own blog (Sikhreality) and working hard on his final year of completing a degree.

What a gem this Singh is to the panthic seva whilst busy in his academic studies.

Back to the translations from the Sri Nanak Parkash now, below are the next ten stanzas from the fifth Adhyai of the Sri Nanak Parkash by Kavi Santokh Singh Ji. The stanzas below are numbered twenty one to thirty start to narrate the unique qualities of Sri Guru Nanak Dev Ji at the age of five years of age. At this age he showed no attachment to any material objects, instead he used to take them from the house and throw them near the poor so that it would assist them. however Mata Tripta Ji had grown angry of losing her possessions and the following events took place as shown below;

ਪਾਂਚ ਬਰਖ ਕੀ ਹੋਈ ਬੈਸਾ । ਕਰਨ ਲਗੇ ਕਾਰਜ ਪੁਨ ਐਸਾ ।
ਲੇਯ ਵਸਤੁ ਘਰ ਬਾਹਰ ਧਾਵਹਿੰ । ਜੇ ਲੇਵਹਿੰ ਸੇ ਜਾਇ ਗਵਾਵਹਿੰ
॥੨੧॥ When Sri Guru Nanak Dev Ji was aged
five he then started to play in this manner.
Whatever item he finds in the house he takes it
with him when he leaves and loses it. 21.

ਦੇਹਰਾ ।

ਭਾਂਜਨ ਭੂਖਨ ਬਸਨ ਜੇ, ਨਿਜ ਨਿਕੇਤ ਤੇ ਲੇਯ। ਜਾਇ
ਨਿਰਸਤਹਿ ਜਾਇ ਤਹਿ, ਜਹਿ ਅਗਾਤ ਦੀਨੇਯ ॥੨੨॥

Couplet – Whether it is be utensils, jewellery or clothes he takes it from his home and throws it away where the poor live. 22.

ਚੌਪਈ।

ਕਰਤਿ ਨਿਤਾਪ੍ਰਤਿ ਇਹ ਬਿਧਿ ਕਾਰ। ਦਯਾ ਕਰਨ ਕੇ ਜਿਹ ਬਿਵਹਾਰ।
ਇਕ ਬਾਸੁਰ ਇਕ ਭਾਂਜਨ ਲੀਨਾ। ਰੰਕ ਪਿਖਯੋ ਇਕ ਤਹਿ ਸੁਟ ਦੀਨਾ
॥੨੩॥

Quatrain – Each day Sri Guru Nanak Dev Ji do the same where they are merciful to those who are unfortunate. One day Sri Guru Nanak Dev Ji took an expensive cooking utensil from the house and threw this in front of a poor person who he saw walking. 23.

ਮੁਰਿ ਕਰਿ ਨਿਜ ਘਰ ਆਏ ਜਬਿਹੀ। ਜਨਨੀ ਹੇਰੇ ਰੋਸੀ ਤਬ ਹੀ।
ਬੁਝਨ ਲਗੀ 'ਕਹਾਂ ਤੈ ਗੇਰਾ ?'। ਅਬ ਥੇ ਕਰ ਮਹਿ, ਭਈ ਨ ਦੇਰਾ' ॥੨੪॥

When Sri Guru Nanak Dev Ji came home Mata Tripta Ji saw that he had returned home empty handed she was very cross. She asked him, "Where have you thrown the utensil? You had it in your hand one minute and now it is gone." 24.

ਮੁਖ ਤੇ ਕਹੈ ਨ ਉਤਰ ਕੋਊ। ਭਏ ਤੂਸ਼ਨੀ ਗਤਿਦਾ ਜੋਊ। ਕਰ ਮਹਿ
ਲੇ ਲਕਰੀ ਤਬ ਮਾਤਾ। ਡਰਪਾਵਨ ਲਾਗੀ ਨਿਜ ਤਾਤਾ ॥੨੫॥

On being questioned Sri Guru Nanak Dev Ji failed to reply to Mata Ji. Sri Guru Nanak Dev Ji remains completely silent. Mata Tripta Ji at that point picked up a stick in order to punish Sri Guru Nanak Dev Ji. 25.

ਦੋਹਰਾ।

ਮ੍ਰਿਯ ਅਰਭਕ ਸੇ ਚਕਿਤ ਚਖੁ, ਕਰੇ ਨੀਚ ਡਰਿ ਮਾਤ।
ਸਜਲ ਭਏ ਝਖ ਦੇ ਮਨੇ, ਛੋਰਤਿ ਸਰਿਤਾ ਗਾਤ ॥੨੬॥

Couplet – Sri Guru Nanak Dev Ji fearing his mother was like a young dear who lowered his eyes. Both of the eyes filled with tears and tears rolled down the Gurus face as if it was water from two streams. 26.

ਚੌਪਈ।

ਲਾਲੂ ਪਿਤ੍ਰ ਬੰਧੁ ਤਬ ਆਯੋ। ਕਰੁਨਾ ਰਸ ਮਹਿ ਹੋ ਛੁਟਕਾਯੋ।
ਰਿਸ ਕੀਨੇ ਕਹਿਹੀ ਪੁਨ ਵਾਕੁ। 'ਬਹੁ ਔਗੁਨ ਕੀਨੇ ਇਨ ਪ੍ਰਾਕੁ' ॥੨੭॥

Quatrain – At that moment Baba Lalu Ji (uncle of Sri Guru Nanak Dev Ji) came to the house and prevented anything happening to the Guru. Still Sri Guru Nanak Dev Ji's mother was still angry and continued to say, "My son has committing some mischievous acts." 27.

ਲੇਯ ਸਦਨ ਤੇ ਵਸਤੁ ਜੁ ਹੋਰਹਿ। ਬਹੁਰ ਨ ਆਨਹਿ ਬਾਹਰ ਹੋਰਹਿ।
ਨਿਹਰ ਨਿਡਰ ਸੁ ਢੀਠ ਇਸ ਜੈਸਾ। ਅਬ ਲੋ ਹੋ ਨ ਨਿਹਾਰਯੋ ਐਸਾ ॥੨੮॥

"Whatever item he likes in the house he takes with him and does not return it. For this reason I am not happy with this hard hearted and insensitive attitude. I have not seen another child like this." 28.

ਪੂਰਬ ਇਨ ਬਹੁ ਵਸਤੁ ਗਵਾਈ। ਹੋਂ ਕਹਿ ਰਹੀ ਸਮਝ ਨਹਿ ਆਈ
। ਸਾਸਨ ਯੋਗ, ਅਬਹਿ ਤੁਝ ਛੋਰਾ। ਐਸਾ ਕਾਜ ਨ ਕਰਿ ਪੁਨ ਔਰਾ
' ॥੨੯॥

"He has already lost a large amount of items and he does not seem to understand. I was ready to punish him but due to your uncle arriving you have been saved. Do not do this again." 29

ਦੋਹਰਾ ।

ਜਨਨੀ ਯੋਂ ਸਮਝਾਇ ਕੈ, ਉਰ ਭਰਿ ਆਯੋ ਨੇਹੁ । ਕਰ
ਗਹਿ ਅੰਕ ਬਿਠਾਇਓ, ਨਿਜ ਸੁਤ ਕਰੁਨਾਰੋਹੁ

॥੩੦॥

Couplet – in this way Mata Tripta Ji made Sri Guru Nanak Dev Ji understand but straight way she became full of the love and attachment she had for Sri Guru Nanak Dev Ji. She grabbed Sri Guru Nanak Dev Ji's hand and sat him in her lap. Sri Guru Nanak Dev Ji is the master of mercy and piety. 30.

Sri Nanak Parkash - Post 061

Friday, April 09, 2010



Above is an image of Sri Guru Nanak Dev Ji with Bhai Mardana, Bhai Bala and the nine other Sikh Gurus. Also in the picture is an unknown Sikh.

Below is the translation of the stanzas numbered thirty one to forty of the fifth Adhyai of the Sri Nanak Parkash within which Baba Kalu Ji goes to the home of Pandit Hardayal Ji as he is skeptical about the prediction made about Sri Guru Nanak Dev Ji on his birth. The translation is below;

ਚੌਪਈ ।

ਪੈਛਤਿ ਈਛਨ ਸ੍ਵਛਾਨਨ ਛਬਿ । ਛਕੀ ਮੋਹ ਮੈਂ ਪਿਖਿ ਜਨਨੀ ਤਬ ।
ਪਸਚਾਤਾਪ ਕਰਤਿ ਚਿਤ ਮਾਂਹੀ । ਹਮਰੇ ਦਸਨ ਏਕ ਸੁਤ ਆਹੀ ॥੩੧॥

Quatrain – Mata Tripta Ji is using a beautiful piece of cloth to wipe the tears from Sri Guru Nanak Dev Ji's eyes. She has become engrossed with attachment for the child and in her mind is regretting her actions towards the child. She is thinking to herself, 'God has only blessed our family with one son.' 31.

ਬਾਲ ਬੈਸ ਇਹ ਆਪਨ ਪਰ ਕੇ । ਹਾਨ ਲਾਭ ਨਹਿ ਜਾਨਹਿ ਘਰ ਕੇ
। ਵਡੇ ਹੋਇ ਸਮਝਹਿ ਸਭਿ ਰੀਤੀ । ਅਬ ਡਰਪਾਵਨ ਕੀ ਨਹਿ ਨੀਤੀ
॥੩੨॥

The child is still of young age and has no know what is his and isn't. He does not seem to have any attachment to the items we have at home. When he is older he will understand all of this for this reason it is not good to frighten him. 32.

ਉਰ ਵਿਚਾਰ ਕਰਿ ਇਹ ਬਿਧਿ ਮਾਤਾ । ਤਜਯੋ ਅੰਕ ਤੇ ਹਿਤ ਕਰਿ ਤਾਤਾ ।
ਖੇਲਨ ਲਗੇ ਬਾਲਿਕਨ ਮਾਂਹੀ । ਜਿਹਕੇ ਦਰਸਨ ਦੇਖ ਨ ਸਾਹੀ ॥੩੩॥

In this way Mata Tripta Ji deliberated in her heart and lovingly let him go from her lap. Sri Guru Nanak Dev Ji then left and started to play with the other children. A glimpse of Sri Guru Nanak Dev Ji is able to eradicate all pains that a person can suffer. 33.

ਦੋਹਰਾ ।

ਕਾਲੂ ਲੱਛਨ ਦੇਖਿ ਅਸਿ, ਦੈਵਗ ਵਾਕ ਸੰਭਾਰ ।
ਗਿਨਤ ਗਟੀ ਉਰ ਅਟਪਟੀ, ਤਿਹ ਕੇ ਗਯੋ ਅਗਾਰ

॥੩੪॥

Couplet – by seeing the characteristics of Sri Guru Nanak Dev Ji his father Baba Kalu Ji remembers the advice of Pandit Hardayal Ji. Whilst wrestling with his thoughts in his mind Baba Kalu Ji arrived at the house of Pandit Hardayal Ji. 34.

ਚੌਪਈ ।

ਦਿਜ ਕੇ ਦੇਖਿ ਬਦਨ ਤੇ ਬੋਲਯੋ । 'ਭਲੇ ਆਪ ਨੈ ਜੋਤਿਸ਼ ਟੋਲਯੋ ।
ਤੁਮਰੇ ਕਹਯੋ ਨ ਫੁਰ ਭਾ ਏਕੁ । ਬਰਨਨ ਕੀਨੇ ਗੁਨ ਜੁ ਅਨੇਕੁ ॥੩੫॥

Quatrain – When Baba Kalu Ji met Pandit Hardayal Ji he said the following, “It was good that you checked the astrological signs on the birth of Sri Guru Nanak Dev Ji however not even one of the things you said about my son has come true. You praised my son and said he would have infinite virtues.” 35.

ਤਿਹ ਕੇ ਲੱਛਨ ਤੇ ਮੈਂ ਜਾਨੀ । ਧਨ ਹਾਨੀ ਹਇ, ਮਨ ਅਨੁਮਾਨੀ
। ਭਲੇ ਛਤਰ ਮੁਝ ਧਾਮ ਫਿਰਾਯੋ । ਅਗਲੀ ਦੀਨੀ ਵਸਤੁ ਗਵਾਯੋ
॥੩੬॥

“From seeing the child's characteristics I have come to the following conclusion that this child will lose the wealth of the household. You said that a canopy would be held on top of my son's head however he is already losing the initial possession in the house which God has already granted.” 36.

ਜੇ ਲੇਵਹਿ ਸੇ ਜਾਇ ਗਵਾਵਹਿ । ਬੁਜਹਿ ਜੇ, ਨਹਿ ਕਛੁ ਬਤਾਵਹਿ ।
ਗਨਨਾ ਗਿਨੀ ਗੁਨੀ, ਨਿਰਗੁਨੀ । ਤੁਮ ਗੁਨਵਾਨ, ਭਨੀ ਅਨਬਨੀ
॥੩੭॥

“Whatever he picks up he loses. If we are to ask him about the said item he does not tell us anything. From what you stated that my son was to have numerous virtues if you look at him it seems he actually has no virtues. You seem to me a person with great knowledge however everything you said has turned out to be completely wrong.” 37.

ਦੋਹਰਾ ।

ਮਨ ਹਰਖਾਵਨ ਕੇ ਨਮਿਤ, ਮੁਝ ਸੋ ਕਿਧੋਂ ਸਨੁਾਇ ।
ਗਨਨਾ ਕਰਤੇ ਚੁਕ ਗਏ, ਕਿਧੋਂ ਨ ਜਾਨਯੋ ਜਾਇ ।

॥੩੮॥

Couplet – “Did you say these things just to please my mind? Did you fail in your astrological formulas and equations?” 38.

ਚੌਪਈ ।

ਸੁਨਿ ਕਰਿ ਦਿਜਬਰ ਕਾਲੂ ਬਾਨੀ । ਹੁਤੀ ਅਸ਼ਰਧਾ ਮਹਿ ਲਪਟਾਨੀ ।
ਤਿਸੁ ਉਰ ਸ਼ਰਧਾ ਦੇਵਨ ਹੇਤੁ । ਬੋਲਯੋ ਬਚਨ ਬਿੱਪ੍ਰ ਕੁਲਕੇਤੁ ॥੩੯॥

Quatrain – Pandit Hardayal Ji listened to the complaint which was said with complete faith by Baba Kalu Ji. Then to assure Baba Kalu Ji the great Pandit said the following; 39.

ਇਕ ਲੱਛਨ ਮੈਂ ਤਬ ਹੀ ਹੇਰਾ । ਕਹਯੋ ਨ ਸੇ ਪਿਖਿ ਆਨੰਦ ਤੇਰਾ ।
ਪ੍ਰਗਟ ਭਯੋ, ਮੈਂ ਸੇ ਅਬ ਜਾਨਯੋ । ਜੇ ਤੇ ਸੇ ਨਹਿ ਤਬਹਿ ਬਖਾਨਯੋ ॥੪੦॥

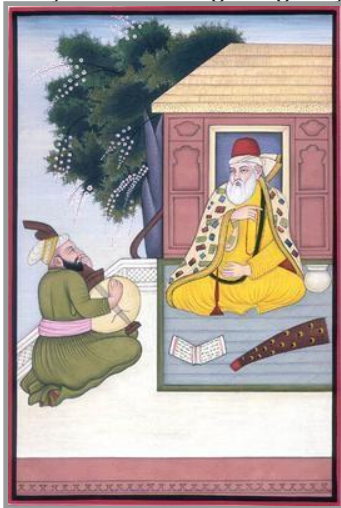
"Baba Kalu Ji I realised one characteristic of Sri Guru Nanak Dev Ji's straight away. Due to your delight at the time I did not disclose this. That characteristic has now manifested which I did not tell you about at the child's birth. 40.

Sri Nanak Parkash - Post 062

Friday, April 09, 2010

Above is an image of Sri Guru Nanak Dev Ji with Bhai Mardana

Thankfully I have some time today to put two posts up quickly on the translations of the Sri Nanak Parkash. Below are translated the stanzas numbered forty one to fifty within which Pandit Hardayal Ji explains the glory of Sri Guru Nanak Dev Ji and later commences the story of the demi gods glorifying and commemorating the great manifestation of Sri Guru Nanak Dev Ji. The translations are below;



ਬਾਲਿਕ ਕੇ ਸਨਬੰਧੀ ਜੇਤੇ । ਮਹਿਮਾ ਲਖਿ ਨ ਸਕਹਿਗੇ ਤੇਤੇ । ਅਵਰ ਅਨੇਕ
ਮਨੁਜ ਵਰੁਸਾਵਹਿ । ਕੋਇਕ ਸਨਬੰਧੀ ਸੁਖ ਪਾਵਹਿ ॥੪੧॥ "All of the family
of this child will not realise the glory of this child. However
infinite others will benefit from the glory of Sri Guru Nanak
Dev Ji. Only some of the family will gain anything from the
child as they will be unable to grasp his values." 41.

ਹੋਇ ਤਰੁਨ ਜਬ ਵਧਹਿ ਪ੍ਰਤਾਪਾ । ਜਿਉਂ ਬਾਵਨ ਤ੍ਰੈ ਲੋਕਨ ਮਾਪਾ ।
ਪੀਰ ਮੀਰ ਮਾਨਹਿਗੇ ਆਨਾ । ਜਿਉਂ ਗੋਕਲ ਮਥੁਰਾ ਭਗਵਾਨਾ
॥੪੨॥

"When he comes into adolescence his fame will continue to
grow in the way the Bavan manifestation controlled the
three domains in one moment and grew to a gigantic form in an instant. The Kings and the
saints will follow your son in the way the residents of Mathura accepted Sri Krishna." 42.

ਰਾਮਚੰਦ ਸੇ ਗੁਨ ਇਨ ਮਾਹੀ । ਬਿਧੁ ਹੋਹਿ ਤਬ ਲਿਹੁ ਪਤਿਆਹੀ ।
ਹੋਇ ਅਚਾਰਜ ਬਯਾਸ ਸਮਾਨੇ । ਮਾਨਵ ਧੰਨ, ਜਿ ਮਨ ਕਰਿ ਮਾਨੋਂ
॥੪੩॥

"He will have the virtue of being the epitome of righteousness like Sri Ram Chandar and
you will understand this when he is older. He will be knowledgeable like Rishi Vyas and
those who accept him will be ones with great fortune and destiny." 43.

ਦੋਹਰਾ ।

ਸੁਤ ਪਰ ਸ਼ਰਧਾ ਉਰ ਕਰਹੁ ਦਰਬ ਪ੍ਰੀਤਿ ਹਰਿ ਕੁਰ ।
ਪਰਮ ਰੂਪ ਪਰਮਾਤਮਾ ਚਿਦੰ ਚਾਰਚਰ ਮੂਰ ॥੪੪॥

Couplet – "Have faith in your son and forget about the love you have for false material
possessions. He is the grand form of the Lord who is both the root of the insentient and
conscious forms." 44.

ਚੌਪਈ ।

ਹਿਤ ਪ੍ਰਦ ਬਿੱਪ੍ਰਹਿ ਕੀ ਬਰਬਾਨੀ । ਮੁਖ ਬਲ ਅਸੁ ਕਵਿਕਾ ਜਿਵ ਮਾਨੀ ।
ਅਰਣਵ ਅਮੀ ਕੀਰਤੀ ਦਯਾਲਾ । ਦਿਜ ਕੀ ਉਕਤਿ ਸੁ ਮੁਕਤਨ ਮਾਲਾ
॥੪੫॥

Quatrain – The words of Pandit Hardayal Ji were great for Baba Kalu Ji and he accepted only some of it as the horse forcefully accepts it reins into its mouth. The praise of Sri Guru Nanak Dev Ji is like the ocean of ambrosial elixir. The words of Pandit Hardayal Ji are great like a pearled rosary. 45.

ਸਾਕ ਬਣਕ ਜਿਉਂ ਕੀਮਤਿ ਤਾਂਹੀ । ਨਹਿ ਜਾਨੀ ਕਾਲੂ ਮਨ ਮਾਂਹੀ ।
ਨਿਜ ਨਿਕੇਤ ਕੇ ਪੁਨ ਚਲਿ ਆਯੋ । ਜਗਤ ਕਾਜ ਹਿਰਦਾ ਬਿਰਮਾਯੋ
॥੪੬॥

In a way a vegetable salesman does not know the value of the elixir or pearls so it the same for Baba Kalu Ji accepting the virtues and praise of Sri Guru Nanak Dev Ji. Baba Kalu Ji does not accept these words to describe his son. Baba Kalu Ji then returned home and continued with his worldly work. 46.

ਬਹੁਰੇ ਅਸਤ ਅਹਿਰਪਤਿ ਭਯੋ । ਭਈ ਬਿਭਾਵਰ ਗੁਰੁ ਗ੍ਰਿਹ ਅਯੋ ।
ਹੇਰਤਿ ਮਾਤ ਰੂਪ ਬਲਿ ਜਾਵਹਿ । ਪਾਨ ਆਪਨੇ ਭੋਜ ਖੁਵਾਵਹਿ
॥੪੭॥

Later that day the sun set and Sri Guru Nanak Dev Ji returned home. Mata Tripta Ji on seeing her son becomes exalted and feeds him with her own hands. 47.

ਦੋਹਰਾ ।

ਪੈ ਪਿਆਇ ਪੁਨ ਮਾਤ ਲੇ ਸੁਤੀ ਸੁਠ ਪਰਯੰਕ ।

ਪਲਕ ਜੁਟੀ ਸੁੰਦਰ ਬਦਨ ਸਦਨਹਿਲਾਦ ਮਯੰਕ ॥੪੮॥

Couplet – Then Mata Tripta Ji prepared and fed milk to the Guru then placed him in his cot. The face of Sri Guru Nanak Dev Ji is beautiful and Mata Tripta Ji's eyes were fixed to it as the Guru is the residence of all bliss. 48.

ਚੌਪਈ ।

ਸਵਾ ਜਾਮ ਜਬ ਰਹੀ ਤਿਜਾਮਾ । ਜਨਨੀ ਸੁਪਨਾ ਪਿਖ ਅਭਿਰਾਮਾ ।

ਸੁੰਦਰ ਦੁਤਿ ਬਿੰਦਾਰਕ ਬਿੰਦਾ । ਮਿਲ ਕਰਿ ਆਏ ਕਰਤਿ ਅਨੰਦਾ ॥੪੯॥

Quatrain – When there was only one and a quarter Pehirs left the Mata Tripta Ji had a great dream. The beautiful demi gods were all in her house celebrating. 49.

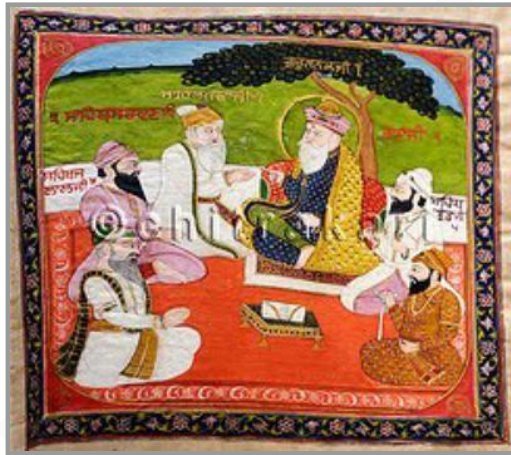
ਮੰਜਲ ਕੁਸਮਾਂਜੁਲ ਮਲਿਯਾਗਰ । ਕਰ ਕਪੂਰ ਬਰ ਗੰਧਿ ਉਜਾਗਰ ।

ਦੇਖਾ ਏਕ ਸਿੰਘਾਸਨ ਸੁੰਦਰ । ਸੁਚੇ ਮਾਣਿਕ ਗਚ ਹੁਚਿਰੰਦਰ ॥੫੦॥

They were throwing the petals from the Kalapbrich from both of their hands and throwing the fragrance of sandalwood. All these fine fragrances were being thrown in the house over Sri Guru Nanak Dev Ji. In the middle of the room is a beautiful throne which is encrusted with white pearls. 50.

Sri Nanak Parkash - Post 063

Saturday, April 10, 2010



Above is an image of Sri Guru Nanak Dev Ji surrounded by his companions.

Below are the translated ten stanzas from the fifth Adhyai of the Sri Nanak Parkash. The stanzas are numbered fifty one to sixty. In these the demi gods have come to earth and have placed Sri Guru Nanak Dev Ji on a throne and worshipping him. Mata Tripta Ji is a witness to what is going on. The detail of events is given below;

ਤਾਂ ਪਰ ਹੇਰਾ ਨਿਜ ਸੁਤ ਬੈਸਾ । ਸੋਭਾ ਕੋਟ ਕਾਮ ਨਹਿ ਤੈਸਾ ।
ਨਿਰਜੁਰ ਜਜਹਿ ਅੰਜੁਲੀ ਜੇਰੀ । ਭਨਤਿ ਬਿਨੈ, ਮਨ ਪ੍ਰੀਤ ਨ
ਥੇਰੀ ॥੫੧॥

She saw that her son, Sri Guru Nanak Dev Ji was sat on the throne. He looked so beautiful that an infinite number of Kamdev (the demi god of love) could not equate to the beauty. The demi gods are clasping their hands and worshipping Sri Guru Nanak Dev Ji. They are making numerous loving supplications to the Guru. 51.

ਦੋਹਰਾ ।

ਉਸਤਤਿ ਉਕਤਹਿ ਅਨਿਕ ਬਿਧਿ, 'ਜੈ ਜੈ' ਬਚਨ ਓਚਾਰਿ ।

ਪਾਵਨ ਪਰਮ ਪੁਰਾਤਨ, ਪਰੁਖ ਨ ਪਾਰਾਵਾਰ ! ॥੫੨॥

Couplet – They are praising the Guru and are shouting, “Be victorious”. They are all saying to Sri Guru Nanak Dev Ji, “You are pure, complete and divine Lord who is endless.” 52.

ਚੋਪਈ ।

ਧਰ ਅਲੰਬ ਕੇ ਦੇਵਨ ਹੇਤੂ । ਪ੍ਰਗਟੇ ਸ੍ਰੀ ਬੇਦੀ ਕੁਲਕੇਤੂ ! ।

ਭਗਤਿ ਜਗਤ ਮਧ ਬਿਦਤ ਕਰਨ ਕੇ । ਕਲਮਲ ਦੁਸ਼ਟਨ ਦੰਭ ਦਰਨ ਕੇ ॥੫੩॥

Quatrain – “In order to give the earth some support you have taken form in the lineage of the Bedi clan. You have come to manifest the remembrance and meditation of the Lords name. You are also manifest to destroy sin, falsehood and enemies of righteousness.” 53.

ਚੋਪਈ ।

ਕਲਿ ਮਹਿ ਪਾਵਨ ਪੰਥ ਨਰਨ ਕੇ । ਪ੍ਰਦ ਸਤਿਸੰਗਤ ਜਗਤ ਤਰਨ ਕੇ

। ਨਾਮ ਜਪਾਵਨ ਧਯਾਨ ਚਰਨ ਕੇ । ਭਗਤਨ ਦੁਖ ਹਾ ਜਨਮ ਮਰਨ

ਕੇ ॥੫੪॥

Quatrain – “O Sri Guru Nanak Dev Ji you are the one who is going to guide the beings in the age of Kaljug by bringing them into the true congregation (Satsangat). You have manifest to meditate on the name of God and to focus on his feet while eradicating the cycle of transmigration for your saints.” 54.

ਦੇਨਿ ਆਸਰਾ ਏਕ ਸ਼ਰਨ ਕੇ । ਕੁਮਤਿ ਕੁਚਾਲ ਕੁਕਰਮ ਹਰਨ ਕੇ ।

ਪੀਰ ਮੀਰ ਸਿਧ ਦਰਪ ਛਰਨ ਕੇ । ਵਾਹਿਗੁਰੂ ਦੇ ਜਾਪ ਰਰਨ ਕੇ ' ॥੫੫॥

“You have come to provide support and shelter while at the same time you eradicate ignorance and bad actions from being committed. You will destroy the ego of the rulers and Sidhs whilst propagating the recitation of the incantation of ‘Waheguru’”. 55.

ਦੋਹਰਾ ।

ਇਹ ਬਿਧਿ ਬਿਬੁਧ ਸੁ ਬਦਨ ਬਦ ਪਦ ਅਰਬਿੰਦ ਮਨਾਇ

। ਗਏ ਆਪਨੇ ਲੋਕ ਕੇ ਜਹਿ ਜਹਿ ਤੇ ਜੇ ਆਇ ॥੫੬॥

Couplet – For this reason Sri Guru Nanak Dev Ji you manifest into the world and the demi gods continued to praise him in this manner. After they had worshipped Sri Guru Nanak Dev Ji they returned to their abodes from where they initially came from. 56.

ਚੋਪਈ ।

ਅਚਰਜ ਭਈ ਹੋਰਿ ਕਰਿ ਮਾਤਾ । ਜਾਨੀ ਪਰੈ ਨ ਗਤਿ ਨਿਜ ਤਾਤ ।

ਭਯੋ ਰਿਦੇ ਮਹਿ ਸੰਭ੍ਰਮ ਜਾਗੀ । ਸੁਤ ਅਵੈਵ ਸਭਿ ਦੇਖਨਿ ਲਾਗੀ ॥੫੭॥

Quatrain – Mata Tripta Ji on seeing the dream was shocked and is unable to understand or recognise her son’s glory. When she woke up she doubted what she had witnessed and started looking at the limbs of her son. 57.

ਚੰਦਨ ਸੋਂ ਚਰਚਤਿ ਹੈਂ ਸਾਰੇ । ਬਹੁ ਸੁੰਗਧਿ ਸੋਂ ਜਜੇ ਨਿਹਾਰੇ ।

ਸੰਭ੍ਰਮ ਮਨ, ਨਹਿ ਥਿਰਤਾ ਹੋਈ । ਕਿਧੋਂ ਸਾਚਿ ਕੈ ਸੁਪਨਾ ਸੋਈ

॥੫੮॥

Upon inspection she found that her son had sandalwood sprinkled all over him due to this all the limbs were fragranced. Mata Tripta Ji could not understand what had actually occurred she wonders was it real or actually a dream. 58

ਰਿਦੈ ਵਿਚਾਰਤਿ ਆਰਤ ਮਾਤਾ । ਨਿਰਨੈ ਹੋਇ ਨ ਏਕੈ ਬਾਤਾ । ਸੁਤ ਕੀ

ਮਹਿਮਾ ਮਨ ਮਹਿ ਮਾਨੀ । ਇਹ ਅਵਤਾਰ ਸੋਤਿ ਚਿਤ ਜਾਨੀ ॥੫੯॥

Mata Tripta Ji is deliberating on the event in her heart and has become worried as she does not know if the incident really occurred or was an imaginative experience. She has however realised the glory of her son and accepts that he is the manifestation of the Lord. 59.

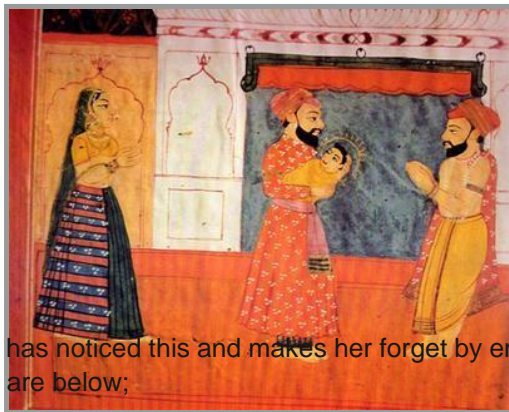
ਦੋਹਰਾ ।

ਜਿਸਕੇ ਪਦ ਅਰਬਿੰਦ ਕੇ, ਦਿੱਬ ਰੂਪ ਬਹੁ ਆਇ ।
ਕਰੀ ਆਪਚਿਤ ਪ੍ਰੀਤ ਸੋ, ਬਾਰਬਾਰ ਸਿਰ ਨਾਇ

॥੬੦॥ Couplet – The feet of Sri Guru Nanak Dev Ji is the reason for which the demi gods came to worship him. With great loving devotion they worshipped the feet of Sri Guru Nanak Dev Ji and again and again prostrated to his feet in respect. 60.

Sri Nanak Parkash - Post 064

Sunday, April 11, 2010



Above is an image i should have put on the web earlier. The image shows the midwife Doukata, Baba Kalu Ji holding the baby, Sri Guru Nanak Dev Ji and lastly Pandit Hardayal Ji.

Below are the translations from the fifth Adhyai of the Sri Nanak Parkash and the stanzas numbered sixty one to seventy within which Mata Tripta Ji witnesses the demi gods worshipping her child, Sri Guru Nanak Dev Ji. Sri Guru Nanak Dev Ji using their psychic powers realises that Mata Ji has noticed this and makes her forget by ensnaring her back into attachment. The stanzas are below;

ਚੌਪਈ ।

ਹੋਂ ਹੇਰੇ ਸੁਪਨੇ ਕੀ ਨਜਾਈਂ । ਅਬਲੋਂ ਚਰਚਯੋ ਬਿਦਤ ਦਿਸਾਈ ।
ਚਿਤ ਵਿਚਾਰ ਕਰਤਯੋਂ ਪਰਭਾਤੁ । ਚਢਯੋ ਸੁ ਮਾਰਤੰਡ ਬਖਯਾਤੁ
॥੬੧॥

Quatrain – (Mata Tripta Ji is thinking to herself) I remember seeing this all as if it was a dream however I can actually see the sandalwood on the body of my son. In this way she continued to deliberate on this until the morning when the sun rose. 61.

ਜਾਨੀ ਨਾਨਕ ਜੀ ਮਨ ਮਾਤਾ । ਤਾਨ ਦਈ ਤਬ ਮੋਹ ਕਨਾਤਾ ।
ਜਾਗੇ ਪੁਨ ਕਰਿਕੈ ਮੁਖ ਰੂਖਾ । ਕਹੈ 'ਮਾਤ ! ਦੇ ਭੋਜਨ, ਭੂਖਾ '
॥੬੨॥

At that moment Sri Guru Nanak Dev Ji who was the knower of all realised that his mother Mata Tripta Ji had realised what had occurred. For that reason Sri Guru Nanak Dev Ji engrossed his mothers mind in attachment. When Sri Guru Nanak Dev Ji woke up then they made themselves look sad and said to his mother, "O Mother I am hungry please make some food for me." 62.

ਨਿਸ ਕੀ ਭੂਲੀ ਸਕਲ ਵਿਚਾਰਾ । ਲਖੀ ਰਿਦੇ ਸੁਤ ਮੈਂ ਭੁਖਾਰਾ ।
ਦਧਿ ਸੋ ਅਸਨ ਦੀਨ ਹਿਤ ਖਾਨੇ । ਜਿਉਂ ਆਗੈ ਜਾਨੈ ਤਿਉਂ ਜਾਨੇ
॥੬੩॥

After saying this Mata Tripta Ji forgot all about the events in the night and in her heart only had the worry about her hungry son. She fed her son and gave him some yogurt and only thought of him as she did previously. 63.

ਦੋਹਰਾ ।
ਅਸਨ ਸਦਨ ਤੇ ਅਚਵ ਕੈ, ਮਿਲੇ ਬਾਲ ਜਹਿ ਜਾਲ
। ਪਦ ਨੂਪਰ ਕਟ ਕਿੰਕਨੀ, ਹੋਵਤਿ ਸ਼ਬਦ ਬਿਸਾਲ
॥੬੪॥

Couplet – When Sri Guru Nanak Dev Ji ate his food he went out to play with his friends who had come to see him. When Sri Guru Nanak Dev Ji left he could be heard by his anklets making loud noises. 64

ਚੌਪਈ ।
ਬਿਚਰਹਿ ਖੇਲਨ ਮਹਿ ਅਨੁਰਾਗੇ । ਭਾਗੇ ਭਾਗਹਿ ਬਾਲ ਸਭਾਗੇ ।
ਥਿਰ ਹੋਵਤਿ, ਥਿਤ ਹੋਵਹਿ ਸਾਰੇ । ਬੈਸਹਿ, ਬੈਸ ਜਾਇੰ ਇਕਬਾਰੇ ॥੬੫॥

Quatrain – In this way Sri Guru Nanak Dev Ji remained in his games. When Guru Nanak Dev Ji ran then so did all of the other children. When Sri Guru Nanak Dev Ji stopped and stood still or sat down so did all the other children. 65.

ਨਾਨਕ ਆਨਨ ਭਾਨਹਿ ਕਹਾਨੀ । ਭਗਤਿ ਬਿਰਾਗ ਵਿਖੈ ਜੋ ਸਾਨੀ ।
ਸ੍ਰਵਣ ਮਨਨ ਕਰਿਹਿ ਨਿੰਧਾਸਾ । ਪੁਨ ਸੁਨਨੇ ਕੀ ਵਧਹਿ ਪਿਆਸਾ
॥੬੬॥

Sri Guru Nanak Dev Ji used to tell all of the other children numerous stories which are imbued with dispassion and meditation to God. The children listen to the discourse, accept the teachings and adopt the practices from the stories. The thirst for stories seems to increase with the children. 66.

ਗਿਰਾ ਸੁਗੰਧਿ ਬਦਨ ਅਰਬਿੰਦਾ । ਜੁਗਤਿ ਯੁਕਤਿ ਸੁੰਦਰ ਮਕਰੰਦਾ ।
ਬਾਲ ਬ੍ਰਿੰਦ ਸਮਭਏ ਮਲਿੰਦਾ । ਸ੍ਰਵਨ ਪ ਕਰਹਿ, ਅਗਾਤ ਅਨੰਦਾ
॥੬੭॥

The face of Sri Guru Nanak Dev Ji is like a lotus blossom and his words are full of fragrance. It draws the attention of all due to the sweet essence contained in his words. The other children are like bees that surround Sri Guru Nanak Dev Ji. They all listen to the words with their ears and become engrossed in bliss. 67.

ਦੋਹਰਾ ।
ਆਵਤਿ ਜਾਵਤਿ ਮਨੁਜ ਕੇ, ਸੁਨਤਿ ਠਾਢ ਹੁਇ ਜਾਇ ।
ਪੰਡਤ ਸੇ ਮਧੁਰੇ ਲਗਹਿ, ਕੀਰਤਿ ਬਦਨ ਅਲਾਇੰ
॥੬੮॥

Couplet – Whichever person comes or goes on his/her way they stand still when they hear Sri Guru Nanak Dev Ji as his words are sweet as if they were spoken by a knowledgeable individual. These people all sing the praises of Sri Guru Nanak Dev Ji. 68.

ਚੌਪਈ ।
'ਇਹ ਬਾਲਿਕ ਕੈਸੇ ਬਚ ਬੋਲਹਿ । ਬਾਲ ਬੈਸ ਹੈ ਬੋਲ ਅਮੋਲਹਿ ' ।
ਚੰਦ ਬਦਨ ਤੇ ਸੁਧਾ ਸਮਾਨੀ । ਸੂਤ ਦਰ ਪਾਨਦ ਬੋਲਤਿ ਬਾਨੀ ॥੬੯॥

Quatrain – “What is this young child saying? He is just a child but his parables are priceless.” The face of Sri Guru Nanak Dev Ji is like the moon and his words are like the ambrosial elixir. Those people who are listening are drinking this elixir. 69.

ਲਗੀ ਸਿਸੁਨ ਕੀ ਪ੍ਰੀਤਿ ਘਨੇਰੀ । ਸੰਗ ਨ ਤਜਹਿ ਰਹਹਿ ਮੁਖ ਹੇਰੀ ।
ਸਦਨ ਆਇੰ ਜਬ ਦੀਨਾ ਨਾਥੁ । ਸਿਸੁ ਨਹਿ ਤਜਹਿ ਰਹਹਿ ਹਿਤ ਸਾਥੁ
॥੭੦॥

All of the children love Sri Guru Nanak Dev Ji as they do not leave him alone and stare at his radiant face. When the protector of the weak Sri Guru Nanak Dev Ji goes home the children do not leave him and go with him. 70.

Sri Nanak Parkash - Post 065

Sunday, April 11, 2010

Above is an image of Sri Guru Nanak Dev Ji with his companions Bhai Mardana and Bhai Bala Ji.

Below are the last couple of stanzas from the fifth Adhyai of the Sri Nanak Parkash. The stanzas are numbered seventy one and seventy two just praise the attraction of Sri Guru Nanak Dev Ji to his fellow companions and friends in the village of Talwandi. The translations are below and from tomorrow the sixth Adhyai will begin.

ਬਾਹਰ ਚਲਤਯੋ ਸੰਗ ਸਿਧਾਰਹਿ । ਇਸ ਬਿਧਿ ਨਿਤਪ੍ਰੀਤਿ
ਸੁਖਦ ਬਿਹਾਰਹਿ ।
ਸੁਛ ਬੱਛ ਛੇਮੇਚਿਤ ਬਾਲਾ । ਕਰੇ ਕਿਤੇ ਜੋ, ਦੀਨ ਦਯਾਲਾ
॥੭੧॥

When Sri Guru Nanak Dev Ji leaves the house the children go along with him. In this way they remain in a state of bliss. The children with pure hearts become liberated by the protector of the meek, Sri Guru Nanak Dev Ji. 71.

ਦੋਹਰਾ ।
ਲੀਲਾ ਬਾਲਿਕ ਖੇਲ ਕੀ, ਸਲੰਕਾਰ ਸਬਿਲਾਸ । ਜੋ
ਸਿਖ ਧਰਿਹੀ ਧਯਾਨ ਕੇ, ਦੋਂ ਸਤਿਗੁਰੁ ਸੁਖ ਰਾਸ
॥੭੨॥

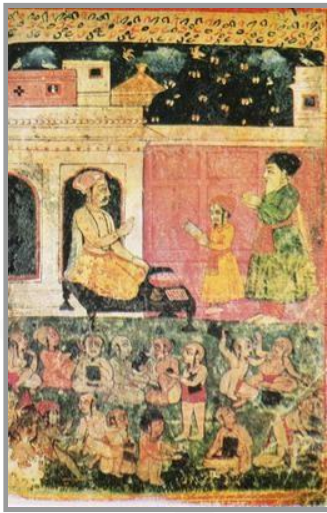
Couplet – The games from Sri Guru Nanak Dev Ji's childhood life have been narrated with great bliss. The Sikh who adopts the form of Sri Guru Nanak Dev Ji's feet within his heart will gain the essence of peace. 72

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੂਰਬਾਰਧੇ ਬਾਲਕ ਲੀਲਾ ਬਰਨਨੰ ਨਾਮ ਪੰਚਮੇ ਅਧਯਾਯ ॥੫॥

The fifth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is regarding the childhood play of Sri Guru Nanak Dev Ji has now been completed

Sri Nanak Parkash - Post 066

Monday, April 12, 2010



Above is an image of Sri Guru Nanak Dev Ji being taken to school. From left to right the characters in the painting are Gopal Pandhay, Sri Guru Nanak Dev Ji and Baba Kalu Ji.

Right now begins the sixth Adhyai of the Sri Nanak Parkash. This is an important Adhyai as in this chapter Sri Guru Nanak Dev Ji is sent to school with Gopal Pandhay to learn mathematics so that later he could carry on the family trade. In this discourse Sri Guru Nanak Dev Ji first reveals his divine nature through Gurbani and his first shabad is recited in order to liberate Gopal Pandhay. This shabad will be part of the Adhyai and the translation will be put up as a post translated from the Steek 'Gagar Cho Sagar' which is a steek on the Sri Nanak Parkash by Sachkhand Vasi Sri Maan Mahant Surjit Singh Ji Sevapanthi Ravari Walae. So the translation of the Sri Nanak Parkash will continue as

normal but the translation of the 'Gagar Cho Sagar' will run alongside so two dynamics of Sri Guru Nanak Dev Ji's works will be translated simultaneously. The historical aspect through the Sri Nanak Parkash and the 115 shabads recited by Sri Guru Nanak Dev Ji which occur during the historical thesis. Expect some posts ever now and then to have the title of Gagar Cho Sagar as well as Sri Nanak Parkash.

The stanzas numbered one to ten of the sixth Adhyai are translated below;

Adhyai 06

ਸ੍ਵੈਯਾ ।

ਸੁੰਦਰ ਸ੍ਰੀ ਅਰਬਿੰਦ ਬਨੀ, ਗੁਰੂ ਕੀਰਤਿ ਆਨੰਦ ਬਿੰਦੁ ਜਈ ।
ਮੰਜੁਲ ਰੂਪ ਮਰਾਲਨਿ ਉੱਜਲ, ਸਾਰਦ ਸ਼ੋਭਤਿ ਨਿੰਤ ਨਈ । ਜੇ
ਗੁਨ ਗ੍ਰਾਹਿ ਗੁਨੀ ਅਲਿ ਕੰਦਲ, ਪ੍ਰੀਤਿ ਸੁਗੰਧਿ ਕੀ ਚੀਤ ਭਈ
।

ਜਾਚਤਿ ਹੋਂ ਕਰ ਜੋਰਿ ਨਿਹੋਰਤਿ, ਮਾਨਸ ਮੇਰੇ ਮੋਂ ਹੋਂ ਬਿਰਈ ॥੧॥

Savaiya – The fame of Sri Guru Nanak Dev Ji is like a garden of lotus blossoms that gives endless bliss. The pure unblemished swans remain in this garden as the goddess Saraswati who add to the continuous fame of the Guru. Those people who accumulate virtues remain in the garden as if they were bees hovering around the flowers and smell the beautiful fragrance of the Gurus glory. I am a poor individual who has clasped his hands and begs at the door of the Guru so that my mind can be controlled. 1.

ਸ੍ਰੀ ਬਾਲਾ ਸੰਧੁਰੁ ਵਾਚ । ਚਿੱਤ੍ਰਪਦਾ
ਛੰਦ ।

ਯਾ ਬਿਧਿ ਖੇਲਤਿ ਬਾਲਿਕ ਸੋਂ ਮਿਲਿ ਬੋਲਤਿ ਬੋਲ ਬਿਲਾਸ
ਬਿਸਾਲ । ਭੂਖਿਤਿ ਭੂਖਨ ਸੋਂ ਬਿਨ ਦੂਖਨ ਖੋਤਿ ਕਲੁਖਨਿ
ਦੀਨ ਦਇਆਲ । ਭੂਰ ਬਿਦੂਖ ਬਿਦੂਖਨ ਮੈਂ ਤਰ ਰੂਖਨ ਕੇ
ਕਬਿ ਰਾਜਤਿ ਸਾਲ । ਬਾਲ ਰਹੇ ਅਲਬਾਲਤਿ ਜਾਲ
ਬਿਲੋਕਤਿ ਲੋਚਨ ਹੋਤਿ ਨਿਹਾਲ ॥੨॥

Bhai Bala Ji is saying;

Chitarpada Chand (This is a measure which has four lines like a quatrain but only focuses on virtues) In this way Sri Guru Nanak Dev Ji used to play with the children and hold discourses with them. Sri Guru Nanak Dev Ji is adorned with jewellery adding to his glory. Sri Guru Nanak Dev Ji is the one who has mercy on the meek, granter of bliss and eradicator of sin. Out of all the knowledgeable people Sri Guru Nanak Dev Ji is the greatest and is sat under a tree with the other children sometimes and on other occasions at home. The children all surround Sri Guru Nanak Dev Ji and are becoming exalted by seeing his divine form. 2.

ਮਰਹਰੀ ਛੰਦ ।

ਹੇਰਤਿ ਸੁਤ ਕਾਲੂ, ਹਰਖ ਬਿਸਾਲੂ, ਪਛਨੇਚਿਤ ਮਨ
ਜਾਨਿ । ਹਮ ਕਾਜ ਵਿਸ਼ੇਖਾ, ਸੀਖਹਿ ਲੇਖਾ, ਬੈਸ ਅਬਹਿ
ਪਹਿਚਾਨ । ਕਾਰੰ ਪਟਵਾਰੀ, ਗ੍ਰਾਮਹਿ ਸਾਰੀ, ਕਰਨੇ
ਚਿਤ ਤਬ ਹੋਇ । ਪਾਧੇ ਪਹਿ ਬੈਸੇ, ਹੋ ਮਮ ਜੈਸੇ, ਸੰਖਯਾ
ਨਿਪੁਨੈ ਸੋਇ ॥੩॥

Marhari Chand (This measure comprises of lines made up of twenty line letters each) Baba Kalu Ji on seeing his son is very pleased and realises that my son is now mature enough to be educated. He is thinking to himself, "The family occupation is very difficult and if Nanak could do maths in the way I do then this is the age he should start learning." As the village revenue official a large number of people rely on us and by educating my son he will be able to do the same. If I was to sit him with Pandhay and educate him then he will be able to do the maths as I can. 3.

ਬਹੁ ਗੁਨੀ ਅਲਾਵਹਿ, 'ਸਤੁ ਨ ਪਛਾਵਹਿ; ਸੇ ਸਤਰੂ ਸਮ
ਤਾਤ । ਸ਼ੋਭਾ ਨਹਿ ਪਾਵਹਿ, ਮਤਿ ਨਹਿ ਆਵਹਿ, 'ਕਗ ਮੈ
ਇਹ ਬਖਯਾਤ । ਨਹਿ ਦਰਬ ਖਟਾਊ, ਭੋਰ ਸੁਭਾਊ ਸਮਝ ਨ
ਕੇ ਬਿਧਿ ਸੋਇ । ਇਉਂ ਰਿਦੈ ਵਿਚਾਰਾ ਕਲ ਭੁਨਸਾਰਾ ਲੇ
ਜਾਵੈ ਸੁਤ ਕੋਇ ॥੪॥

The educated people say, "The father who does not educate his son is deemed to be his son's enemy". Without being educated one cannot gain fame and this is well known throughout the world. My son is not one to earn a vast amount of money and he does not understand the way of the world. In this way Baba Kalu Ji is thinking to himself that the next morning I will take him to Pandhay for education. 4

ਜਬ ਭੀ ਪਰਭਾਤਾ, ਲੇ ਕਰ ਤਾਤਾ, ਚਲਨੇ ਭਯੋ ਤਯਾਰ ।
ਅੱਛਤ ਭਰਿ ਥਾਰੀ, ਬਹੁਰ ਸੁਪਾਰੀ, ਲੀਨੀ ਕਰ ਮਹਿ ਧਾਰਿ
। ਪਟ ਨਵ ਪਹਿਰਾਏ, ਸੁਭਗ ਸੁਹਾਏ, ਚਲਯੋ ਤਾਤ ਸੰਗ
ਤਾਤ । ਗਤਿ ਚੰਚਲ ਚਾਰੀ, ਗਜ ਸੁਤ ਵਾਰੀ, ਹੇਰਤਿ
ਹਰਖਤਿ ਮਾਤ ॥੫॥

When the morning came Baba Kalu Ji took Sri Guru Nanak Dev Ji with him after he got ready. A tray containing rice and betel nuts was taken by Baba Kalu Ji in both of his hands. The clothes adorning Sri Guru Nanak Dev Ji are beautiful adding to his glory. Sri Guru Nanak Dev Ji accompanied his father. Sri Guru Nanak Dev Ji is following such a wonderful way in the way a baby elephant follows its mother and the mother remains pleased. 5.

ਸ਼੍ਰੋਯਾ ।

ਜਲ ਜਾਤ ਸੇ ਹੈ ਪਦ ਜਾਤਿ ਚਲੇ, ਗਹਿ ਤਾਤ ਕਰਾਂਗੁਰਿ ਹਾਥ
ਉਚਾਈ । ਕਰ ਕੰਕਨ ਸੋ ਕਟ ਕਿੰਕਨਿ ਹੈ, ਕਲ ਕੁੰਡਲ ਲੋਲ
ਕਪੋਲਨ ਝਾਈ । ਦਲ ਲੋਚਨ ਕੰਜ ਬਿਸਾਲ ਭਲੇ, ਸਿਰ ਪੈ

ਉਸਨੀਕਹਿ ਨੀਕ ਬਨਾਈ । ਚਟਸਾਰ ਜਹਾਂ ਅਤਿ ਚਾਰੁ ਬਨੀ, ਬਹੁ
ਬਾਰਿਕ ਬਾਰਹਿ ਬਾਰ ਅਲਾਈ ॥੬॥

Savaiya – The feet of Sri Guru Nanak Dev Ji are like lotus blossoms and he holds the finger of his father with his hand while they walk. Sri Guru Nanak Dev Ji was wearing bracelets on his arms and a black cord around his waist. Sri Guru Nanak Dev was wearing earrings which were shining and also wearing a necklace. The eyes of Sri Guru Nanak Dev Ji are long like the leaves of a lotus blossom and on his head he is wearing a turban. Once they arrived at the school they saw a number of boys learning from the teacher. 6.

ਦੋਹਰਾ ।

ਬੈਸੇ ਪਾਧੇ ਪਾਸ ਤਬ, ਸ੍ਰੀ ਨਾਨਕ ਸੁਖ ਕੰਦ । ਬਾਰਿਕ
ਰਵਿ ਸਾ ਹੋਰਿ ਕਰਿ, ਜਨ ਅਰਬਿੰਦੁ ਅਨੰਦ ॥੭॥

Couplet – Baba Kalu Ji took Sri Guru Nanak Dev Ji who is a cloud of bliss and sat with Pandhay. Sri Guru Nanak Dev Ji's face was radiant like the sun and his devotees on seeing him bloom like a lotus blossom. 7.

ਕਬਿੱਤ ।

ਕਾਲੂ ਕਹੇ 'ਪਾਧਾ ! ਸੁਨਿ ਨਾਨਕ ਹਮਾਰੇ ਸੁਨ, ਯਾ ਕੇ ਤੂੰ ਪਛਾਇ ਗੁਨ ਦੀਜੈ ਨਿਜ
ਹੇਤ ਸੇ । ਦੇਉ ਮੈਂ ਉਪਾਇਨ ਗੁਨਾਇਨ ਸੇ ਹੋਇ ਜਬ, ਏਕ ਦੇਉ ਹਾਇਨ ਮੈਂ
ਕੀਜਿਯੈ ਸੁਚੇਤ ਸੋ ' । ਐਸੇ ਮੁਖ ਭਾਖਿ ਅਭਿਲਾਖ ਹੈ ਪਛਾਵਥੇ ਕੀ ॥ ਸੌਂਪ ਕਰਿ
ਆਤਮਜ ਗਵਨਯੋ ਨਿਕੇਤ ਸੇ ।

ਪਾਧੇ ਅਹਿਲਾਦ ਕੈ ਮਹਰਤ ਕੋ ਸਾਧਿ ਕੈ ਸਰੱਸ੍ਰਤੀ ਅਰਾਧਿ ਕੈ ਜੋ ਸਬੈ ਮਤਿ ਦੇਤਿ ਸੇ ॥੮॥

Kabit – Baba Kalu Ji said, "O Pandhay listen to me, Sri Guru Nanak Dev Ji is my son, please teach him and give him this virtue with love. When my son has learned a vast amount from you I will reward you with wealth, clothes and other items. Within either one or two years get my son ready." In this way Baba Kalu Ji relayed his desire to get Sri Guru Nanak Dev Ji educated. Baba Kalu Ji left his son with Pandhay and returned home. Pandhay saw that it was a good time to teach the child, focused on the goddess Saraswati who is the knowledgeable being that assists education. 8.

ਸੰਖਯਾ ਕੇ ਜੋ ਆਇ ਸੇ ਸਿਖਾਵਨ ਕੀ ਸੀਖ ਦੇਤਿ, ਸੰਖਯਾ ਤੇ ਅਸੰਖ ਤਾਂ ਕੇ ਸੰਖਯਾ ਕੇ
ਸਿਖਾਵਈ । ਜਨਕ ਬਿਸਾਇ ਗਯੋ ਤਾਂ ਤੇ ਤਿਹ ਮਾਨ ਕਹਯੋ, ਪਛੈ ਆਨੁ ਬਾਕ ਜੈਸੇ ਪਾਧਾ
ਸੇ ਪਛਾਵਈ । ਜਾਨੁ ਮਤਿਵਾਨ ਅੱਪ੍ਰਮਾਨ ਹਰਖਾਨ ਮਨ ਕੀਨੋ ਅਨੁਮਾਨ ਇਹ ਦੇਰਿ ਨ
ਲਗਾਵਈ । ਪਛੈ ਤਾਤਕਾਲ ਧਨ ਪਾਇ ਹੋ ਬਿਸਾਲ, ਬਾਲ ਭਲੇ ਮਤਿਸਾਲ ਤੁੱਲ ਯਾਂਕੀ
ਕੇ ਨ ਪਾਵਈ ॥੯॥

Pandhay then began to scribe the numbers in order to educate Sri Guru Nanak Dev Ji on numeracy as he had no previous education on this topic. Because Baba Kalu Ji had left Sri Guru Nanak Dev Ji did whatever the teacher (Pandhay) told him. The children all repeated the teachings after the teacher. The teacher assumed the children were without concept or knowledge. And thought to himself that it will not take long to educate these pupils. He thought to himself that the child (Sri Guru Nanak Dev Ji) will learn quickly and due to this he would also gain wealth quickly. The child is very clever and due to this there is no other child like him. 9.

ਇੱਕ ਦਿਨ ਸਾਰੇ ਪਢਯੋ ਪਾਧੇ ਜੋ ਉਚਾਰੇ ਬੈਨ, ਸੰਝ ਭਈ ਐਨ ਆਇ ਅਜਰ ਸੁਹਾਯੋ
ਹੈ । ਹੋਰਿ ਹਰਖਾਇ ਮਾਇ ਅੰਕ ਮੈਂ ਬਸਾਇ ਲਏ, ਬੁਝਯੋ 'ਪਢਯੋ ਕੈਸੇ? ' ਪੈੜਾ
ਆਨਨ ਅਲਾਯੋ ਹੈ । ਖਾਇ ਅੰਨ ਰੈਨ ਪੁਨ ਕੀਨੀ ਸੁਖ ਸੈਨ ਤਬ, ਜਾਂ ਕੇ ਕਬ ਭੈ ਨ,
ਹੇਰੇ ਚੈਨ ਮਨ ਭਾਯੋ ਹੈ ।

ਭਈ ਜਬ ਭੇਰ ਕਾਲੂ ਲੈ ਕੇ ਪਾਧੇ ਓਰ ਗਯੋ, ਸੁਨੀ ਨੁਤਿ ਗੌਰ ਤਾਤ ਰਿਦੈ ਹਰਿਖਾਯੋ ਹੈ ॥੧੦॥

The whole day Sri Guru Nanak Dev Ji was taught whatever Pandhay said to him. When the day turned to evening Sri Guru Nanak Dev Ji returned home. Mata Tripta Ji saw Sri Guru Nanak Dev Ji and picked him up to put him in her lap. Mata Tripta Ji asked, "What did you learn today?" Sri Guru Nanak Dev Ji informed her of what he had learned. It had turned to night and following his meal Sri Guru Nanak Dev Ji fell asleep. Sri Guru Nanak Dev Ji never feared in his mind and if one was to see him they would also feel bliss in their mind. The next morning Baba Kalu Ji again took Sri Guru Nanak Dev Ji to Pandhay. On seeing Pandhay he praised Sri Guru Nanak Dev Ji and this brought happiness to the mind of Baba Kalu Ji. 10.

Sri Nanak Parkash - Post 067

Tuesday, April 13, 2010



Below is an image of Sri Guru Nanak Dev Ji and Bhai Mardana Ji.

First of all Happy Vaisakhi to those who are celebrating today.

The following ten stanzas detail the first shabad uttered by Sri Guru Nanak Dev Ji to assist Gopal Pandhay free from the cycle of transmigration. The stanzas are numbered eleven to twenty from the sixth Adhyai of the Sri Nanak Parkash. The translation is below;

ਪਾਂਧੇ ਨੇ ਹਕਾਰ ਲੀਨ ਬਾਲਨ ਤੇ ਜੁਦਾ ਕੀਨ, ਲੇਖੇ ਹੂੰ ਕੀ ਸੀਖ ਦੀਨਿ ਨਾਨਕ
ਸੁਜਾਨ ਕੇ । ਤੂਸਨੀਕ ਭਏ, ਪਾਧਾ ਬਾਰ ਬਾਰ ਕਹੇ ਬਚ, 'ਕੈਸੇ ਤੂੰ ਨ ਬੋਲੈਂ ਅਜ ?
ਸੁਨੈਂ ਦੇ ਨ ਕਾਨ ਕੇ । ਭਲੀ ਬਿਧਿ ਕਾਲ ਪੈੜੇ ਪਛੜੇ ਤੂੰ ਬਿਸਾਲ ਸਭਿ, ਤੈਸੇ ਅਬ ਪਛੇ
ਹੋਰੇ ਔਰ ਲਰਕਾਨ ਕੇ ।
ਹੋਵੈ ਵਡੇ ਜਬ, ਪਛੜੇ ਕਾਜ ਆਵੈ ਤਬ ਅਬ ਖੇਲਨ ਮੈਂ ਜੀਉ ਤੇਰੇ ਖਾਇ ਛੁਛਕਾਨ ਕੇ ' ॥੧੧॥

Pandhay got all the children together in the school and then separated them all into different places. Sri Guru Nanak Dev Ji was very bright and due to this he was given the education on numeracy. Pandhay is saying the numbers again and again but Sri Guru Nanak Dev Ji remains quiet. Pandhay asked, "Why are you not speaking today as yesterday you were repeating everything but today you are not even listening. You should repeat the words as you did yesterday as the other children are doing. When you are older this education will be of great use to you. Your mind is wavering toward playing games and if you do so then I will punish you by hitting you with this stick." 11 ਮਰਹਰੀ ਛੰਦ ।

ਸੁਨਿ ਸੁੰਨਨ ਬੈਨਾ, ਅਨੁਕੰਪੈਨਾ ਬਾਨੀ ਭਨੀ ਰਸਾਲ ।
'ਕਾ' ਆਪ ਪਛੇ ਤੁਮ, ਕਰਿਹੋ ਨਿਜ ਸਮ ਕੈ ਲਾਹਾ ਲੈ
ਸਾਲ ? । ਸੇਮੁਖੀ ਵਿਸ਼ੇਖਾ, ਕੇ ਭਲ ਲੇਖਾ ? ਪਾਂਧਾ ! ਮੇਰਿ
ਬਤਾਇ । ਇਉਂ ਉਤਰ ਦੀਜੈ, ਮਨ ਸਮਝੀਜੈ ਪੀਛੈ ਮੁਝਰਿ
ਪਛਾਰਿ ' ॥੧੨॥

Marhari Chand – After listening to Pandhay Sri Guru Nanak Dev Ji said the beautiful words, "What have you actually learned? Are you trying to teach me the same as you to make me the same as you? What have you actually gained? What education is worth learning which one can take with them when they pass away? Please tell me about this and give me a

reply so that my mind can be put at rest? After that you can educate me in anything you wish." 12.

ਹੁਇ ਪਾਧਾ ਬਿਸਮੈ, ਅਧਭੁਤ ਰਸ ਮੈਂ ਆਨਨ ਬਚਨ
ਅਲਾਇ । 'ਸਭਿ ਜਾਨੈ ਗਿਨਤੀ, ਅਵਨੀ ਮਿਨਤੀ ਡੇਢੈ
ਗਨਨ ਸਵਾਇ । ਧੌਚੇ ਪੁਨ ਉਠੈ, ਜੇਰਨ ਕੋਠੇ ਗ੍ਰਾਮ ਕਾਰ
ਪਟਵਾਰ ।

ਜਿਸ ਕੇ ਅਨੁਸਾਰੀ, ਰੋਜੀ ਥਾਰੀ ਪਢਹੁ ਨ ਕਿਉਂ ਹਿਤ ਧਾਰਿ ? ' ॥੧੩॥

Then Pandhay hearing this from Sri Guru Nanak Dev Ji was surprised and was filled with a strange sense of emotion. He then replied, "Through education you can learn all the knowledge of maths. You will learn all that is needed to know about weights and their values. Through this you will know all about addition of the weights. You will be able to do the work that is currently done by your household. Through this education your family are able to eat daily so why do you not happily learn this type of knowledge?" 13.

ਇਨ ਬਿਧਿ ਜੀ ਬਾਧਾ, ਸੁਨ ਸੂਤ ਪਾਧਾ ! ਫਾਹੇ ਪਰਨ ਅਪਾਰ
। ਕਿਹ ਕਾਜ ਨ ਆਵਹਿ, ਜਬ ਦੁਖ ਪਾਵਹਿ ਹੋਤਿ ਨਹੀਂ
ਛੁਟਕਾਰ । ਸਭਿ ਬੈਸ ਬਿਹਾਵਹਿ, ਪੁਨ ਪਛੁਤਾਵਹਿ ਜਬ
ਜਾਵਹਿ ਜਮ ਦੁਆਰ । ਇਹ ਲੇਖਾ ਗਾਹੈ, ਛੁਟਯੋ ਜਿ ਚਾਹੈ, ਜੋ ਮੈਂ
ਕਰੋਂ ਉਚਾਰ ' ॥੧੪॥

Sri Guru Nanak Dev Ji said, "O Gopal Pandhay listen to me. Due to the various practices you teach the soul of a being becomes trapped in the mortal world. Due to the attachment to the world later the soul is troubled by the angels of death. When a person is to go into the court of the Lord the soul will only feel pain and this education will not assist the soul. This will not be able to prevent the pain caused by the angels of death. When a person goes through the majority of his life he begins to regret his earlier actions when they go to the abode of the angels of death. If one is to deliberate on what I am about to mention then can this account be changed. (Account of sins and merits accumulated in a birth)." 14.

ਦੋਹਰਾ ।

ਕਮਲ ਬਦਨ ਸੁਖ ਸਦਨ ਗੁਰੁ, ਕਰੁਨਾ ਮਨ ਪਰ ਲਯਾਇ
। ਪਾਧੇ ਪ੍ਰੀਤਿ ਕਲਯਾਨਦਾ, ਬੋਲੇ ਸਬਦ ਉਠਾਇ ॥੧੫॥

Couplet – Sri Guru Nanak Dev Ji's face is blemishless like a lotus blossom; he is the abode of bliss and the granter of liberation. Sri Guru Nanak Dev Ji had mercy on Pandhay and to give him liberation said the following shabad (hymn); 15.

Hymn recited in the measure of Sireeraag by the first King Sri Guru Nanak Dev Ji.

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ
॥ ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ
ਬੀਚਾਰੁ ॥ ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ
ਪਾਰਾਵਾਰੁ ॥੧॥

ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

ਚੌਪਈ ।

ਕਵੀ ਕਹੈ 'ਯਾਂ ਕੇ ਸੁਨਿ ਟੀਕਾ' । ਸ੍ਰੀ ਮੁਖ ਨਿਕਸਯੋ ਕਲ ਪਦ ਨੀਕਾ ।

ਪੁਰਾ ਸਾਰਦਾ ਫੁਰੀ ਸੁਹਾਵਹਿ । ਪਦਵੀ ਪਰਾ ਜਾਸੁ ਤੇ ਪਾਵਹਿ ॥੧੬॥

Quatrain – Bhai Santokh Singh Ji says, “The meanings to this hymn are very difficult which I will translate now the beautiful words said by Sri Guru Nanak Dev Ji. These are the first divine and beautiful words uttered by Sri Guru Nanak Dev Ji.” 16

ਦੇਹਿ ਧਰਾ ਜਾਂ ਕਾਰਨ ਧਰਨੀ । ਬਯ ਲਘੁ ਕਰਨ ਲਗੇ ਸੇ ਕਰਨੀ ।
ਅਨਵਸਥਾ ਉਪਦੇਸ਼ਕ ਕੇਰੀ । ਧਰਾ ਅਧੀਰਜ ਸਕਹਿੰ ਨ ਹੇਰੀ ॥੧੭॥

“For this reason Sri Guru Nanak Dev Ji adopted a divine manifestation on the earth. From such a young age Sri Guru Nanak Dev Ji started to assist the world with his divine words. At this age Sri Guru Nanak Dev Ji should not have been revealing these divine words but did so as the world was uneasy and mentally disturbed by sin.” 17.

ਪਾਧੇ ਪ੍ਰਤਿ ਪੂਰਬ ਉਪਕਾਰਾ । ਭਵ ਤਾਰਨ ਹਿਤ ਸ਼ਬਦ ਉਚਾਰਾ ।
ਚਤੁਰਬੇਦ ਬਰ ਸਾਰ ਲਖਾਯਾ । ਤਰਹਿੰ ਸਿ ਨਰ ਸੁਨਿ ਮੰਨ ਵਸਾਯਾ
॥੧੮॥

Gopal Pandhay is the first individual that Sri Guru Nanak Dev Ji saved from the worldly ocean by reciting this sacred hymn. The sacred hymns are similar to the four Vedas and whoever understands this will be able to cross the worldly ocean. 18.

ਦੋਹਰਾ ।
ਦੇਹਿ ਦੀਵਟੀ ਕੇ ਵਿਖੇ, ਨੇਹਿ ਮੋਹ ਭਰਪੂਰ । ਬਾਤੀ
ਬਿਸ਼ਿਯਨ ਬਾਸ਼ਨਾ, ਅਗਨਿ ਗਯਾਨ ਤੇ ਦੂਰ ॥੧੯॥

Couplet – The human body is like a diva lantern which is filled with the oil of attachment. In this lantern are stones of desire and the flame is of knowledge and realisation. 19.

ਚੌਪਈ ।
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ ਢਿਗ ਜਬ ਹੂੰ ਹੈ । ਆਤਮ ਗਯਾਨ ਲੇਯ ਪਦ ਪੈ ਹੈ ।
ਸ੍ਰੀ ਨਾਨਕ ਹੁਇ ਗੁਰ ਦੁਖ ਖੋਊ । ਭੇ ਪ੍ਰਸੀਦ ਉਪਦੇਸ਼ਯੋ ਸੋਊ ' ॥੨੦॥

Quatrain – Due to the grace of the Guru when a person is close to him then they will gain knowledge and realisation by dropping to the feet of the Guru. Sri Guru Nanak Dev Ji manifest in order to eradicate all pain and due to Sri Guru Nanak Dev Ji being pleased with Gopal Pandhay he was given this divine sermon. 20.

Sri Nanak Parkash - Post 068

Wednesday, April 14, 2010



Above is a painting of Sri Guru Nanak Dev Ji with Bhai Bala Ji fanning him and Bhai Mardana Ji with his Rabab. Also shown are disciples in a congregation.

Below are ten stanzas from the sixth Adhyai of the Sri Nanak Parkash. The stanzas are numbered twenty one to thirty and relate to a discourse being given by Sri Guru Nanak Dev Ji to the teacher Gopal Pandhay. The translation is below;

‘ਨਹਿ ਮੇਹ ਜਬ ਪਾਧਾ ! ਜਾਰਹੁ । ਰਾਜਾਨ ਅਗਨਿ ਸੋ ਸਗਲ ਨਿਵਾਰਹੁ । ਸਰਧਾ ਧਰ ਕਾਜਰ ਬਰ ਪਾਵਹੁ । ਹੰਤਨ ਤਜਨਾ ਘਸਨ ਸਵਾਰਹੁ ॥੨੧॥ Sri Guru Nanak Dev Ji said, “O Gopal Pandhay the oil which is like attachment is burned away by the flame of knowledge and realisation destroying all. Within your eyes you should put the great mascara of the Lords faith. With the ego of the human body one should rub clean in order to dispel it.” 21.

ਸਮੁਤਿ ਸਾਰ ਕੇ ਕਾਰਾਦ ਕਰੀਏ । ਭਾਉ ਕਲਮ ਕਰਿ ਮਨ ਕਰ ਧਰੀਏ ।
ਲੇਖਕ ਚਿੱਤ ਬੁਝ ਗੁਰਦੁਆਰਾ । ਲਿਖਿਯੋ ਸੱਤਾਸੱਤਿ ਵਿਚਾਰਾ ॥੨੨॥

“With the great knowledge one should adopt it as if it was a piece of paper. One should hold with their mind the pen made out of love. By asking the Guru for a sermon one should make their consciousness the writer. By doing this one should deliberate on the truth and falsehood and write the details.” 22.

ਦੇਹਰਾ ।

ਅਸ ਲੇਖਾ ਲਿਖਿ ਜਾਨਿ ਤੂੰ, ਜਿਸਤੇ ਉਨ ਨ ਹੋਇ । ਲਿਖਹੁ
ਨਾਮ, ਤਿਹ ਸਿਫਤਿ ਲਿਖ, ਅੰਤ ਨ ਪਰ ਉਰ ਕੋਇ ॥੨੩॥

Couplet – “You should learn to write this sort of account on a board with which you will never have a deficit. Write the name of God and its praise whose end cannot be found.” 23.

ਚੌਪਈ ।

ਜਿਹ ਸਥਾਨ ਲੇਖਾ ਯਮ ਲੇਈ । ਸੱਚ ਨਿਸ਼ਾਨੀ ਹੋਰਿ ਮੁਚੇਈ
। ਕੇਸ਼ਪ ਹੋਇ ਸ਼ਾਹ ਕੇ ਜੈਸੇ । ਤਿਹਤੇ ਸੁਲਕ ਭ੍ਰਿਤ ਲੇ ਕੈਸੇ
॥੨੪॥

Quatrain – “The place where the righteous king (Dharamraj) takes your account from the angels of death by seeing the true sign of the Lords name they will let you go. In a way a King takes his treasure with him then no other person prevents this from travelling as is the same as the name of the Lord.” 24.

ਆਪ ਉਪਾਯਨ ਦੇਯ ਮਿਲੈ ਹੈ । ਡਰ ਉਰ ਕਰਿ ਪੁਨ ਸੁਕੁਚ ਚਲੈ
ਹੈ । ਅਸ ਲੇਖਾ ਜੇ ਤੁਵ ਉਰ ਪਾਧਾ । ਉਧਰਹਿ ਗੋ ਭਵ ਸਿੰਧੁ
ਅਗਾਧਾ ॥੨੫॥

“However on meeting the King one accepts an offering from the treasure trove and due to fear within their hearts the people who carry the treasure do not reluctantly touch it. O Gopal Pandhay if you have a similar account in your heart then you will be able to cross this deep worldly ocean.” 25.

ਜੀਵ ਅਨੇਜ ਜਾਇ ਜਿਹ ਜਾਈ । ਪਰਮ ਮੀਤਿ ਜਿਉਂ ਤਹਾਂ ਸਹਾਈ ।
ਸਾਰਬਭੂਮ ਸ਼ਰਨ ਜਿਹ ਪਰਨਾ । ਤਿਨ ਨਰ ਉਰ ਡਰ ਕਿਉਂ ਫਿਰ ਕਰਨਾ '
॥੨੬॥

“The place where the feeble soul goes to your beloved friend the Lord’s name will assist you. Those people who accept the refuge and shelter of the omnipresent Lord they will not need to anyone.” 26.

ਦੋਹਰਾ ।
ਸੁਨਿ ਸ਼੍ਰੋਨਨ ਮਨ ਗੁਨਹਿ ਪੁਨ, ਪਾਧੇ ਅਚਰਜ ਚੀਨਿ ।
ਦੁਤਿਯ ਇੰਦੁ ਰਾਕਿੰਦੁ ਜਿਉਂ ਜੋਨੁ ਬੈਨ ਇਨ ਕੀਨਿ ॥੨੭॥

Couplet – Listening to this Gopal Pandhay deliberated on the words and was totally surprised. Sri Guru Nanak Dev Ji is like a full moon whose words are true. 27.

ਚੌਪਈ ।
ਚਿਤ ਚਕੋਰ ਰੁਚਿ ਚਮਕੀ ਚਾਹੂ । ਬਾਲਨ ਤੁੱਲ, ਨ ਬਾਲ ਅਚਾਹੂ । ਕਲਾ
ਬਿਸਾਲ ਦਯਾਲੁ ਭਲਿ ਭਾਂਤੀ । ਜਨੁ ਕਲਿਮਲ ਕਲਿ ਬਲਿ ਆਰਾਤੀ
॥੨੮॥

Quatrain – Gopal Pandhay was like a Chakor who was mesmerised by the moon. He thought to himself, ‘This child is no ordinary child and not like any other child. This child has great powers and is merciful to all those people who are stuck in the age of Kaljug under the burden of sin.’ 28

ਸੂਝ ਪਰੀ ਬੂਝਨ ਹਿਤ ਉਦਤਯੋ । ਕਮਲ ਬਦਨ ਅਲਿ ਬਚ ਗੁਰ ਵਿਦਤਯੋ ।
‘ਆਰਜ ਸੁਜਨ ਭਜਨ ਜਲ ਮੀਨਾ । ਸੁਨੇ ਸੁ ਦੇਖੇ, ਮੈਂ ਅਤਿ ਦੀਨਾ ॥੨੯॥

Gopal Pandhay understood the message being conveyed to him and got ready to ask a question. It was as if Sri Guru Nanak Dev Ji was the lotus blossom and Gopal Pandhay as the bee was ready to ask the question. He asked, “Those people who have become great through the meditation to God I have heard of them and seen them but they are seen as poor.” 29.

ਅਸਨ ਬਸਨਤਨ ਪ੍ਰਾਪਤਿ ਨਾਂਹੀ । ਆਵਹਿ ਖਾਹਿ, ਰੰਕ ਸੇ ਆਹੀਂ । ਇਸ
ਕਰਿ ਮੁਰ ਉਰ ਸ਼ਰਧਾ ਹਾਰੀ । ਸਿਰ ਮਰਨਾ ਸਭਿਹਿਨਿ ਇਕਸਾਰੀ '
॥੩੦॥

“They do not get a decent amount of food to eat or clothing to wear. They eat what they receive and live an impoverished life. Due to this my faith for them has disappeared from my mind. Whether you are knowledgeable or ignorant you will die in the same way.” 30.

Sri Nanak Parkash - Post 069

Friday, April 16, 2010



Above is an image of Sri Guru Nanak Dev Ji and his companions Bhai Mardana and Bhai Bala.

Apologies for missing out on updating the blog yesterday I was unfortunately tied up with work. Below are another ten stanzas from the sixth Adhyai of the Sri Nanak Parkash. The stanzas are numbered thirty one to forty and continue with the updeshe being given by Sri Guru Nanak Dev Ji to Gopal Pandhay. The translation continues

below;

ਦੋਹਰਾ ।

ਧਰਾ ਧੀਰ ਦਾ ਧਰਮ ਧੁਰ, ਪਾਧੇ ਕੇ ਸੁਨਿ ਬੈਨ ।
ਦੁਤਿਯ ਸ਼ਬਦ ਪਦ ਬਦਨ ਤੇ, ਬਦਤੰ ਸ਼ਰਧਾ ਦੈਨ
॥੩੧॥

Couplet – Sri Guru Nanak Dev Ji is the one who gives support to the earth and righteousness. After hearing the response from Gopal Pandhay uttered the second verse of the shabad in order to give him faith and content. 31.

ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸ਼ੀਆ ਸਦ ਚਾਉ
॥ ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ
॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਉ
ਦੁਆਉ ॥੨॥
(ਅੰਗ ੧੬ ਆਦਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)

ਚੌਪਈ ।

ਨਹਿ ਪਾਧਾ ਉਰ ਧਾਰਹੁ ਐਸੇ । ਅਗਿਆਨੀ ਨਰ ਮਰਿ ਹੈ ਜੈਸੇ । ਸਹਿ
ਸ਼ੋਕਨ ਸੋ ਮਰਨਾ ਤਿਨ ਕੇ । ਜਨਮ ਜੋਨਿ ਪੁਨ ਪੁਨ ਤਿਨ, ਗਨ ਕੇ
॥੩੨॥

Quatrain – Guru Nanak Dev Ji said, “O Gopal Pandhay do not adopt such an idea in your heart. As in this manner the ignorant people die. The ignorant people die in a state of pain and due to this they are trapped in a cycle of transmigration always coming and going. What sort of an account is this?” 32.

ਨਿਤ ਚਿਤ ਹਰਖਤਿ ਸੰਤ ਸੁਖੈਨਾ । ਜਮਦੂਤਨਿ ਤੇ ਤਿਨ ਮਨਿ ਭੈ ਨ
। ਸਦ ਖੁਸ਼ੀਆ ਚਿਤ ਚਾਉ ਘਨੇਰਾ । ਜਪਤਿ ਨਾਮ ਹਰਿ ਹੇਰਹਿ ਨੇਰਾ
॥੩੩॥

“The saints devoted to the Lord forever remain consciously happy and they have no fear of the angels of death in their mind. They remain forever happy both in this world and the next. They consider God as forever close and constantly meditate on his name.” 33.

ਚਿਤ ਅਚਿਤ ਤਨ ਤਜਿ ਜਬ ਜਾਈ । ਆਗੇ ਮਿਲਹਿ ਤਿਨਹਿ ਵਡਿਆਈ
। ਜਸੁ ਕੇ ਨਿਕਸਹਿ ਮਸਤਕ ਟੀਕਾ । ਸੁਜਨ ਭਜਨ ਮਹਿ ਜਿਨ ਮਨ
ਨੀਕਾ ॥੩੪॥

“They remain in their conscious and forget about their mortal body. In the court of the Lord they gain great praise. They gain the saffron mark on their forehead to show the greatness and their constant focus on the Lord.” 34.

ਦੋਹਰਾ ।

ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਅਤਿ ਦਯਾ, ਜਿਹ ਨਰ ਪ੍ਰਾਪਤਿ ਨਾਮ ।
ਬਾਤੈ ਬਕਨੀ ਬਦਨ ਤੇ, ਬਾਤ ਸਰਸ ਬਿਨ ਕਾਮ ' ॥੩੫॥

Couplet – “The Lord has great mercy on those who have gained the name of God. Those who speak of anything other than the Lord have no use.” 35

ਚੌਪਈ ।

ਸੁਨਿ ਸੁਨਿ ਸ਼੍ਰੋਨਨ ਬੈਨਨਿ ਪਾਧਾ । ਨਿਜ ਚਿਤ ਅਹਿ ਲਖਿ ਮੰਤ੍ਰਨ ਬਾਧਾ ।
ਤਯੋ ਤਯੋ ਨੰਮ੍ਰਿ ਹੋਇ ਬਰ ਬਾਨੀ । ਬੁਝਨ ਹੇਤ ਬਦਹਿ ਸੁਖਦਾਨੀ ॥੩੬॥

Quatrain – Gopal Pandhay listened to the words of Sri Guru Nanak Dev Ji and his mind became enchanted as a snake would become by the music of a charmer. The words of Sri Guru Nanak Dev Ji are full of humility so he asked the bestower of bliss, Sri Guru Nanak Dev Ji the following question; 36.

‘ਪਾਤਸ਼ਾਹ ਭੂਪਤਿ ਇਕ ਕੀਤੇ । ਚਿਤ ਮਹਿ ਕਬ ਭਗਵੰਤ ਨ ਪ੍ਰੀਤੇ ।
ਬਿਲਸਤਿ ਜਗਤ ਬਿਸਾਲ ਬਿਲਾਸਾ । ਰਿਦੇ ਨ ਕਦੇ ਨਾਮ ਭਰਵਾਸਾ
॥੩੭॥

“In an instant God created the Kings and Emperors. Within their minds they do not have any love for the lord. They remain forever engrossed in the bliss of sin and vices. They never remember the name of the Lord in their mind” 37

ਨਿਸ ਬਾਸੁਰ ਐਸ਼ਨ ਮਹਿ ਐਸੇ । ਉਤਪਲ ਮਹਿ ਅਲਿ ਮਿਲਵਤਿ
ਜੈਸੇ । ਅੰਤ ਸਮਾਂ ਨਹਿ ਸਿਮਰਹਿ ਸੋਊ । ਜਯੋ ਅਘ ਲਖਤਿ ਨ ਲੋਲਤ
ਕੋਊ ॥੩੮॥

“Day and night they remain in this condition as a bee remains at the nectar of a lotus blossom so do they with vices and sin. Even in their final moments they do not remember the name of the Lord just as a sinner forever remains engrossed in sin so the kings.” 38.

ਦੋਹਰਾ ।

ਜਿਨ ਦੀਨੋ ਤਨ ਮਨ ਧਨੰ, ਤਿਸ ਤੇ ਅਸ ਅਨਜਾਨ ।
ਦਾਦੁਰ ਕਰਦਮ ਮੱਧ ਮਿਲ, ਕੀਮਿ ਨ ਕਮਲ ਪਛਾਨ
॥੩੯॥

Couplet – “God has granted the body, mind and wealth. Those who do not know the Lord are ignorant. In the way a frog remains in the mud he does not recognise the value of the Lotus blossom so is the condition of the kings.” 39.

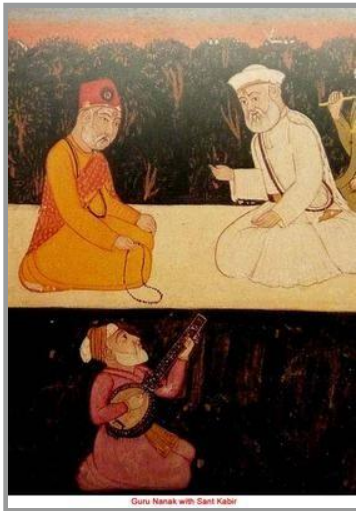
ਚੌਪਈ ।

ਬਿਸਰੈ ਬੈਸ ਬਿਹਾਵਹਿ ਸਭਿਹੀ । ਨਾਮ ਨ ਚਿਤ ਮਹਿ ਚਿਤਵਯੋ ਕਬਹੀ ।
ਸੁਖ ਸੋ ਬਿਸ੍ਰ ਬਸਹਿ ਬਸੁ ਸੇਤੀ । ਰਿਦੇ ਕਦਾਚਿਤ ਸੁਧ ਨ ਅਗੋਤੀ ॥੪੦॥

Quatrain – “They waste their life without meditating on the name of the Lord. They never consciously remember the Lord’s name. They live blissfully involved in materialistic pleasures. In their hearts they do not have any worries.” 40.

Sri Nanak Parkash - Post 070

Saturday, April 17, 2010



Above is an image from an encounter Sri Guru Nanak Dev Ji had with Bhagat Kabir Ji. Also present in the image is Bhai Mardana. This story does not find its place in the Sri Nanak Parkash but can be found in the Twarikh Gur Khalsa.

First of all this will be my last update until May 2010 as I will be away from home working in London.

Below are the next ten stanzas of the sixth Adhyai of the Sri Nanak Parkash. The Stanzas are numbered forty one to fifty and continue with the spiritual discourse being given by Sri Guru Nanak Dev Ji to Gopal Pandhay. The translation is below;

ਇਹ ਸਥਾਨ ਕੈਸੇ ਸੁਖ ਪਾਵਹਿ ? । ਕੇ ਬਿਧਿ ਹੋਤਿ ਅਗਾਰੀ ਜਾਵਹਿ ? ।

ਰਿਦੈ ਸੰਦੇਹ ਭਏ ਮੁਝ ਦੇਉ । ਉੱਤਰ ਦੇਹੁ, ਦਯਾਨਿਧਿ ਸੋਊ ॥੪੧॥

Gopal Pandhay asks, "O Sri Guru Nanak Dev Ji how are they then living in bliss? When they go in front of the Lord what happens to them? O True Lord I now have these two questions in my mind. O please have some mercy on me and answer these questions." 41.

ਅਸ ਸੁਨਿ ਕਰਿ ਉਤਪਲ ਦਲ ਲੇਚਨ । ਉਚਰੇ ਬਚਨ ਹੁਚਿਰ ਦੁਖਮੋਚਨ
। ਜਗਤ ਪਦਾਰਥ ਹਿਤ ਬੈਰਾਗਾ । ਤ੍ਰਿਤਿਯ ਸ਼ਬਦ ਪਦ ਲਖਤਿ ਸਭਾਗਾ
॥੪੨॥

After hearing these questions Sri Guru Nanak Dev Ji who had eyes like lotus blossoms said the following words in order to eradicate the troubles of the world. In order to gain dispassion from the material items of the world Sri Guru Nanak Dev Ji recited the third part of this shabad. 42.

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ
ਸਲਾਰ ॥ ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ
॥ ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥
ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ ॥ ਨਾਵ
ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੇਹ ॥ ਨਾਨਕ ਉਠੀ
ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥ (ਅੰਗ ੧੬,
ਆਦਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)

ਦੋਹਰਾ:

'ਤਪ ਕਿਯ ਜਿਨਹਿ ਸ਼ਬਾਸ਼ਨਾ, ਜਨਮ ਅਨਤ ਧਰਿ ਸੋਇ
। ਪਾਇ ਰਾਜ ਜਗ ਬਿਖੈ ਫਸਿ, ਨਰਕ ਗਮਨ ਪੁਨ ਹੋਇ
॥੪੩॥

Couplet – "Those people who meditated on the Lord with a desire all had to undergo the cycle of transmigration. These people became engrossed and trapped in the sexual enjoyment. After death they will go to hell." 43.

ਚੌਪਈ ।

ਪਾਤਸ਼ਾਹਿ ਰਖੀਅਹਿ ਇਕ ਨਾਮ । ਇਕ ਜਾਚਿਕ ਜਾਚਹਿ ਤਿਨ ਧਾਮ ।
ਕਿੰਚਤ ਦਿਨ ਕੇ ਇਹਾਂ ਬਿਸਾਲਾ । ਪਸਯੋ ਮੰਦ ਬਿਸਰਯੋ ਜਨਮ ਤ੍ਰਾਸਾ ॥੪੪॥

Quatrain – “The kings are given great names in the world and some are born as beggars

who go from house to house for alms. They only have a few days of happiness in the world. Those who are stuck living their lives in this way forget about fearing the angels of death.” 44

ਆਗੇ ਗਏ ਰਿਦੇ ਤਬ ਜਾਨੈ । ਮੀਜ ਪਾਨਾ ਸਿਰ ਧੁਨਿ ਪਛੁਤਾਨੈ ।
ਮਹਿਮਾ ਨਮ ਭਜਨ ਕੀ ਜੇਊ । ਤਬ ਚਿਤਵਤਿ, ਨਿਤ ਵਿਸਰਜੇ ਸੇਊ ॥੪੫॥

“When they reach the court of the Lord they will understand this. They will regret their life decisions and shake their heads realising their faults. The glory from meditating on the name of God will become know to their consciousness.” 45.

ਅਨਿਕ ਤਾਰੁਨਾ ਤਾਰਨ ਕਰਿਹੀਂ । ਗਰ ਮਹਿ ਗਰੁਏ ਸੰਗਰ ਪਰਿਹੀਂ ।
ਤਪਤ ਥੰਮ ਸੇ ਐਚ ਲਗਾਵੈ । ਤੇਲ ਕੜਾਹ ਤਪਤ ਮਹਿ ਪਾਵੈ ॥੪੬॥

“The numerous angels of death with trouble and watch the individual soul and will place a very heavy chain around your neck. They will attach the soul to burning hot pillars as well as throwing them into cauldrons of boiling oil.” 46.

ਦੋਹਰਾ ।
ਲੋਹਿ ਖੰਡ ਕਰਿ ਅਗਨਵਤ, ਮੁਖ ਪਾਵਹਿ ਕਰਿ ਮਾਰ ।
ਦਾਰੁਨ ਦੁਖਿਤਿ ਪੁਕਾਰਹੀਂ, ਕੋਇ ਨ ਸੁਨਹਿ ਪੁਕਾਰ ॥੪੭॥

Couplet - “The angels of death will cut small pieces of metal which they will make read by burning on a fire will be placed in your mouth whilst being hit to the head. People will suffer in such an agony and no one will hear their woes.” 47.

ਚੌਪਈ ।
ਇਤਯਾਦਿਕ ਦੁਖ ਨਰਕ ਅਨੇਕਾ । ਪਾਵਹਿ ਨਾਮ ਹੀਨ ਅਵਿਵੇਕਾ ।
ਕਰਤਿ ਵਿਕਾਰਨ ਬੈਸ ਬਿਤਾਈ । ਕਬਹੂੰ ਨ ਸਿਮਰਨ ਮਹਿ ਲਿਵ ਲਾਈ ॥੪੮॥

Quatrains – “In hell there are numerous pains and tortures and those who do not remember the Lords name will suffer this torment. Those who are engrossed in their vices have wasted their life as they have not focused their thoughts on the love of the Lord.” 48

ਜਿਉਂ ਤਸਕਰ ਕੇ ਤ੍ਰਾਸਤਿ ਵੇਰੀ । ਕੇ ਨ ਛੁਰਾਵਹਿ ਅਵਗੁਨ ਹੇਰੀ ।
ਤਿਉ ਯਮ ਕੈ ਢਿਗ ਗਹਜੇ ਇਕੋਲਾ । ਅਨਿਕ ਜਾਤਨਾ ਮਹਿ ਦੁਹੇਲਾ ॥੪੯॥

“In the way a thief may come to the point of his punishment everyone sees his bad traits and no one lets him off the punishment. In this way a person stands in front of the angels of death on his own and suffers many different types of punishment” 49.

ਦੋਹਰਾ ।
ਸੂਤ ਬਨਿਤਾਦਿਕ ਰਾਜ ਸੁਖ, ਸਭਿਹਿ ਪਦਾਰਥ ਪਾਸ ।
ਬੈਸ ਬਿਹਾਵਹਿ ਨਾਮ ਬਿਨ, ਮਯਾ ਨ ਪ੍ਰਭੁ ਕੀ ਤਾਸੁ ' ॥੫੦॥

Couplet – “Whether it is sons, women or other forms of bliss a person gets such as wealth and a kingdom are all with the being. If one is to waste their life without remembering the name of God then accept it as the Lord is not pleased with this individual.” 50.

Sri Nanak Parkash - Post 071

Saturday, May 01, 2010



Above is an image of Sri Guru Nanak Dev Ji's Chola which is preserved at Dera Baba Nanak.

Apologies for being away for the past two weeks and not updating the blog. I hope to continue with the Sri Nanak Parkash and to regularly update the blog from now on.

We continue with the updesha being given by Sri Guru Nanak Dev Ji to Gopal Pandhay from the Sri Nanak Parkash. Below are

another ten stanzas from the sixth Adhyai numbered fifty one to sixty. The translated stanzas are below;

When Gopal Pandhay heard this sermon a desire within his mind sprouted. The discourse of Sri Guru Nanak Dev Ji was like a chain fastened to the elephant like mind making it subservient. 51.

Quatrain – Gopal Pandhay said, “I have realised that you are one with great powers. Your words are the granter of liberation however I have one doubt so please eradicate this and then I will accept you as my Guru.” 52.

If the emperors of the world are trapped in a spell of attachment they never remember the name of God then why doesn't the Lord make them fear so that they will remember him?” 53.

“Due to having no fears they remain trapped in the sin of lustful desire and have forgotten to meditate on God. They remain engrossed in the love of their mind and body. They are unable to eradicate the love they have for desires.” 54.

Couplet – “To remain still in the universe is the belief of people and due to this people collect material possessions”. Listening to this request Sri Guru Nanak Dev Ji, the protector of the meek replied; 55.

ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ ॥ ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਏ ਡਿਠੇ ਖੋਹ ॥ ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ
ਕੂੜੇ ਤੁਟੇ ਨੇਹ
॥੪॥੬॥

Quatrain – “Those people who God creates fear for both day and night forget about the fear of the Lord. Every moment is bringing them closer to their death and their body is daily heading towards old age.” 56.

“Those people are engrossed in the lust for sexual pleasures and desire bringing their body into a frail condition. These people are known as the Pathans and Emperors who at the end merge with the dust after death which I have witnessed.” 57.

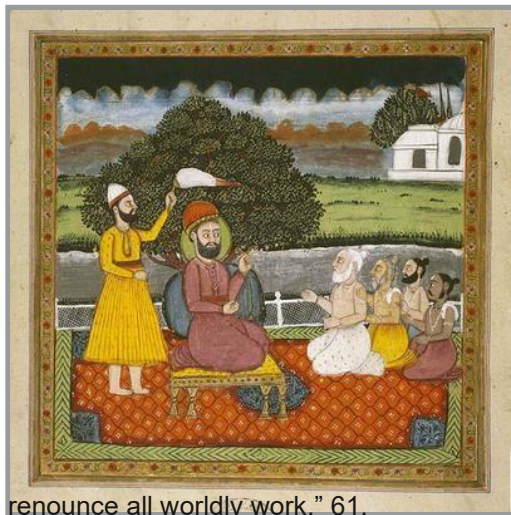
"The attachment for material possessions and the body are both false as when you leave here then nothing will assist you. Nothing will accompany you further into the next world and people will waste their life on accumulating such things out of attachment." 58.

Couplet – "The knowledgeable being is trapped in his ignorance and does not understand his moment of death. It is as if a blind individual is walking towards an open mouthed snake." 59.

Quatrain – "Through the grace of the Lord a being is able to meet the Guru (spiritual master) and if this happens then they will not suffer the wrath of the angels of death. If the Guru is able to give his sermon then the being will gain the eye liner of knowledge. If one gains this discourse then they will not fear the snake like death." 60.

Sri Nanak Parkash - Post 072

Sunday, May 02, 2010



renounce all worldly work." 61.

Above is an image of Sri Guru Nanak Dev Ji sat with holy men while Bhai Bala fans above the heads of the Guru.

Adhyai six of the Sri Nanak Parkash continues with the updeshe being given by Sri Guru Nanak Dev Ji to Pandit Gopal Pandhay. Below are another ten stanzas from the text numbered sixty one to seventy;

"The being who has imbued his or her mind into the loving devotion of God then will give up their attachment to their body and material possessions. The being will focus on gaining a direct knowledge of God and

"They understand the world and their body to be false. They have eradicated all thoughts and desire linked to lustful desire and sin. The doubts that they had about their own form are now the basis or trying to realise their true form." 62.

Couplet – "By remaining in contact with the congregation of the Guru one is able to meditate on the true name of God. The doubts are then removed and one gains a feeling of inner bliss within." 63.

Quatrain – "When they have gained realisation into their soul then even if the body is in pain the being does not realise it. The being does not know about the bliss of lustful desire or vices. The being remains immersed in God and never forgets him. The being has got rid of duality and remains in a constant state." 64.

"They are free from the cycle of births and deaths. They have gained the status of liberation and become the form of the Lord. In this way Gopal Pandhay adopt this into your heart! Do not become engrossed in the pride attached to the body." 65.

“By meditating on the Lord one is able to eradicate the vice of pride. Do not focus on anything other than the name of God. Make your human birth fruitful by meditating on God and escaping from the cycle of birth and death.” 66.

Couplet – Listening to such a discourse from Sri Guru Nanak Dev Ji, Gopal Pandhay fell to the Guru’s feet. He said, “O Sri Guru Nanak Dev Ji I am one who is trapped and have an impure mind. I was unable to understand your knowledge and spiritual state as the manifest form of the Lord.” 67.

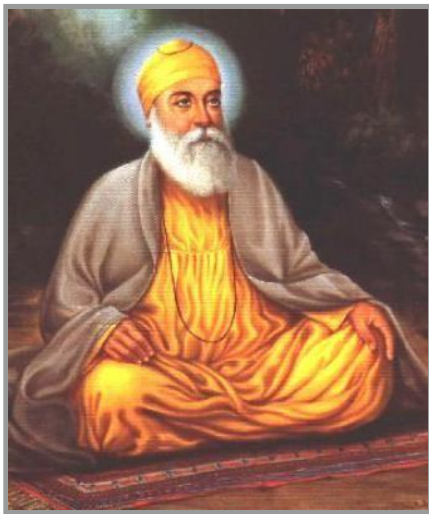
Quatrain – The words uttered by Sri Guru Nanak Dev Ji were similar to a striking sword which is sharp due to the knowledge of the Lord. The sword (which is the word of God) is held in the hand of meditation which is gained through the adoption of dispassion. 68.

Whichever warrior is to come and stand in front of this sword will have their limbs of ignorance dismembered. They will then gain a realisation of their true form and later a feeling of bliss in the realm of truth. 69.

The cowards who are trapped in the fear of sexual desire are all apostates from God. They have wasted their life in this world and ruined their chance of being in the next world. It is as if they are fighting a religious battle and instead of looking forward they have taken their eye off the battle and look back. 70.

Sri Nanak Parkash - Post 073

Monday, May 03, 2010



Above is an image of Sri Guru Nanak Dev Ji

Below are the last four stanzas of the sixth Adhyai of the Sri Nanak Parkash. The stanzas are numbered seventy one to seventy four. The translations are below;

Couplet – Those people who are graced by the Guru such as Gopal Pandhay are granted the gift of liberation. One begins to focus their mind in the meditation of the Lord once they hear the discourses of the Guru. 71.

Quatrain – Gopal Pandhay said, “O True Guru the words you have said are truly priceless. In the way a lock can only be opened with a key in the same way your words are the key that have opened my lock. O True Guru the words which I was going to teach you please forgive me as I have understood that you are actually the manifestation of God.” 72.

After saying this Gopal Pandhay repeatedly bowed at the feet of Sri Guru Nanak Dev Ji. He said “O Sri Guru Nanak Dev Ji a glimpse of your divine form is able to eradicate the three causes of distress (Aadi – causes of mental illness, Biyaadi – causes of physical illness, Upadhi – affliction of physical pain). You are known as the son of Baba Kalu Ji however you have come to assist the beings from the age of Kaljug.” 73.

After gaining such a knowledgeable teaching Gopal Pandhay became quiet. He became immersed in an inner state of bliss which is an ocean compared to the rain drop like bliss found in the world. It was as if a dumb individual had been fed a sweet dessert and could not explain the feeling such was the feeling of bliss inside Gopal Pandhay, it was unexplainable. He had gained the spiritual state of a being with divine knowledge. 74.

The sixth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is regarding the spiritual discourse given to Gopal Pandhay by Sri Guru Nanak Dev Ji has now been completed.

Sri Nanak Parkash - Post 074

Tuesday, May 04, 2010



Above is a fresco depicting Sri Guru Nanak Dev Ji with his companions surrounded by various Nath.

Below are the first ten stanzas numbered one to ten from the seventh Adhyai of the Sri Nanak Parkash.

Adhyai 07

Kabit – In the way that the rays of the sun are very bright and manifest, in the way that a King is able to punish those who have done wrong, in the way that the brain glands behind the ear of an elephant make it intoxicated all of these give glory to the objects (the sun, the king and the elephant). In the way clarified butter can be found in rice pudding, in the way content is found within a warrior fighting a battle, within water one gains bliss (from drinking and eradicating thirst), in the way that the moon resonates a glow, in the way the lotus blossom has a sweet fragrant smell and the complete beings who are with God are able to give liberation, in this way all of these things have great fame and glory. In the way a charitable being gives money and gains praise, in the way the Raags (musical melodies or compositions) gain praise when sung in this way The Sri Guru Granth Sahib Ji contains all the aesthetic flavour and bliss within it. 1.

Bhai Bala Ji is saying

Couplet – Sri Guru Nanak Dev Ji who is the granter of liberation had returned home with anklets on his feet and a cord around his waist both which had bells making noises. 2.

Quatrain – Mata Tripta Ji on seeing Sri Guru Nanak Dev Ji said, “O son you have returned home before the evening from the school of Gopal Pandhay. Your father will be very angry as you are not interested in education but in playing all the time.” 3.

When Mata Tripta Ji said this then a tear came from the eye of Sri Guru Nanak Dev Ji. Sri Guru Nanak Dev Ji is the one who gives bliss to the saints is now standing on this earth. When Mata Tripta Ji saw her son in a state of dispassion she grabbed him by the hand and softly tried to explain what she had said. 4.

She said, “O Son for you I will daily create jewelled ornaments and you will forever gain sweet delights to eat. I you are able to gain the education to learn and complete our family trade which you can do when you are older.” 5.

Couplet – Sri Guru Nanak Dev Ji are residing in their house when the evening had set in. Baba Kalu Ji returned home and saw his graceful son with his eyes. 6.

Quatrain – With great love and bliss Baba Kalu Ji embraced Sri Guru Nanak Dev Ji he then sat Sri Guru Nanak Dev Ji on his lap whilst on a stool. Baba Kalu Ji then said, “O Son please tell me what you have learned today at school? What did Gopal Pandhay teach you?” 7.

When Sri Guru Nanak Dev Ji heard his father’s question he told him everything. After that the other children arrived at the house and Sri Guru Nanak Dev Ji left the house accompanying them. 8.

All the children played in the street on a night of the full moon. Sri Guru Nanak Dev Ji is then narrating stories to the other children about the divine message given to him about the Lord. 9.

Couplet – Once the children heard the sweet ambrosial words of Sri Guru Nanak Dev Ji all of the children would go silent. The children listen with loving attention and are never satisfied thirsting for more. 10.

Sri Nanak Parkash - Post 075

Saturday, May 08, 2010



Above is an image in gold of Sri Guru Nanak Dev Ji surrounded by devotees.

First of all I would like to apologise for the lack of updates over the last few days, I have been busy trying to clean a load of MP3s for another site.

Below continues the translation of the seventh Adhyai of the Sri Nanak Parkash with the stanzas numbered eleven to twenty.

Quatrain – Sri Guru Nanak Dev Ji’s tongue is like a bow while the words spoken are like arrows. The arrows are attached with the sweet hymns uttered by Sri Guru Nanak Dev Ji which have made the tips sharp. The reasoning and argumentative words given by Sri Guru Nanak Dev Ji are the holder of the arrows. 11.

All of the accompanying children carry the signs of the stigma of these arrows on their hearts. The children become intoxicated hearing the words of Sri Guru Nanak Dev Ji and they become free of pain. The children do not leave the company of Sri Guru Nanak Dev Ji and return home. Due to this their parents come and take them back home. 12.

The parents take their children back to their houses but the children due to having their minds intoxicated do not wish to leave the Gurus side. They wish to just listen to the words of Sri Guru Nanak Dev Ji through which they increase their love of the Guru. 13.

Sri Guru Nanak Dev Ji is surrounded in all four directions by children similar to how the moon is surrounded by stars. All of the sins of the children are being destroyed by the words of Sri Guru Nanak Dev Ji. Sri Guru Nanak Dev Ji is sat with the children bringing

them glory. All sit listening to the words of Sri Guru Nanak Dev Ji making the congregation of Indar embarrassed. 14.

All of the children are sat focusing on the face of Sri Guru Nanak Dev Ji and none are sat looking at the Guru's back. All of the children are sat thinking to themselves that Guru Nanak Dev Ji is giving this sermon specifically for them. They have controlled all of their sense organs and sit attentively listening. 15.

Couplet – One day Sri Guru Nanak Dev Ji was playing with the other children he returned home. Sri Guru Nanak Dev Ji was fed by his mother and then in his beautiful young form fell asleep. 16.

Quatrain – There was only one Pehir remaining until Sri Guru Nanak Dev Ji was to wake up, this had been the routine of the Guru since he adopted his divine form. When the Guru woke he bathed and put on some beautiful clothes. 17.

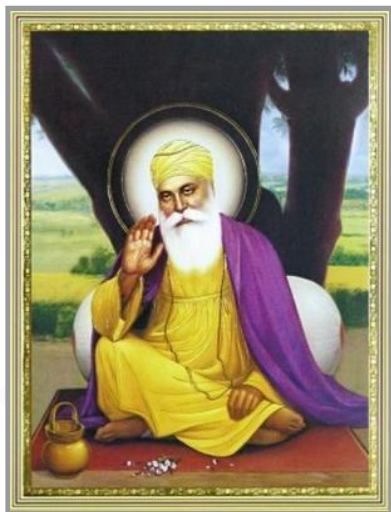
When the day had started then Baba Kalu Ji held the hand of Sri Guru Nanak Dev Ji and walked in the direction of Gopal Pandhay's school. On arriving at the school Baba Kalu Ji said to Gopal Pandhay, "Please educate my son with all of your focus." 18.

Gopal Pandhay heard this and after paying his respects gave the following reply, "Your son is already completely educated and he does not require any further education. Only an individual more educated can teach him. In the world I can not see another being as educated as your son." 19.

Couplet – "Do not just understand your son to be only your son as he is a divine manifestation. He is educated without the need for formal education. He is actually the teacher to us all." 20.

Sri Nanak Parkash - Post 076

Sunday, May 09, 2010



Above is an image of Sri Guru Nanak Dev Ji

Below continues the Sri Nanak Parkash Katha fromt he seventh Adhyai. Below are the stanzas numbered twenty one to thirty in which Sri Guru Nanak Dev Ji begins to compose his first written discourse known as the 100 Salok Gita. This prayer is not really sung or read by modern day Sikhs however the Udasi Samparda and is known as the Nanak Gita. The translation now continues;

Quatrain – "Do not get too worried about educating your son. Your son is actually the creator of the different types of knowledge. It is as if someone compares a diva against the sun to eradicate the darkness there really is no comparison." 21.

"What sort of radiance and illumination can a diva give? The illumination given in comparison to the sun is too minute." Baba Kalu Ji heard the praise of his son and was greatly pleased. 22.

When the two then later returned home Baba Kalu Ji continued his daily work. Whatever Sri Guru Nanak Dev Ji desired to do that day he did by playing with his friends. 23.

Couplet – Sri Guru Nanak Dev Ji's forehead is broad and gives radiance to the face of the Guru which allures others into a sense of attachment. The eyes of Sri Guru Nanak Dev Ji are wide like lotus blossoms and great like a well. 24.

Quatrain – In between the two lips of Sri Guru Nanak Dev Ji are his sparkling teeth which appeared as jewels encrusted on the house of Saraswati. The arms of Sri Guru Nanak Dev Ji are also splendid whilst his ears are adorned with earrings bringing him glory as if he was a king. 25.

Sri Guru Nanak Dev Ji is looking to his father with the same gaze that can assist a person to cross the worldly ocean. One day Sri Guru Nanak Dev Ji collected some paper and made it into a small book. 26.

If any child is born into a family they usually imitate the actions of their parents. In this way Sri Guru Nanak Dev Ji collected his papers and played in his manner. Sri Guru Nanak Dev Ji started to write the accounts of the apostates and elderly. 27.

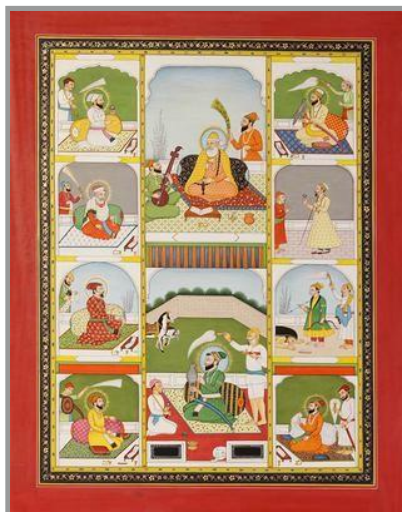
Couplet – At that moment Baba Kalu Ji came home and saw his beautiful son. Then Baba Kalu Ji said with great love and bliss. 28.

Quatrain – “O son why have you gathered all of the papers? You are sat silently what are you studying?” Sri Guru Nanak Dev Ji's focus did not waver as it is on the papers in front of him. 29.

In the way in which a Pandit deliberates on the Vedant Shastar is how Sri Guru Nanak Dev Ji focuses on the papers and does not look away for a single moment. Hearing his father's question Sri Guru Nanak Dev Ji replied the following ambrosial words from his mouth. 30.

Sri Nanak Parkash - Post 077

Saturday, May 15, 2010



Above is an image of the Sargun manifestations of the ten Sikh Gurus.

First of all an apology for the lack of updates. I have been busy with a number of other projects as well so need to keep a track of my duties better.

Below continues the parsang from the seventh Adhyai of the Sri Nanak Parkash. The below stanzas numbered thirty one to forty state that Sri Guru Nanak Dev Ji created a composition which was the essence of the Gita in only a hundred stanzas. Now many people will ask where this is found in Gurbani and what link does the Gita have with Gurmat. One the Gita only talks about Brahmgyan only and nothing else to do with demi gods or avatars. It has

the essential teachings found in the foundations of Gurbani. Secondly this bani is not found in the Sri Guru Granth Sahib Ji but is still preserved today as the 'Nanak Gita' which is

read by the Udasi samparda still to this day. Something also worth noting is the common term of 'Kachi' bani which Neo Sikhs (modern day Sikhs) who have no idea or knowledge of Bani consider any bani of the Gurus outside of the Sri Guru Granth Singh Ji. Many people refer to this and any other Bani of Sri Guru Nanak Dev Ji outside of the Sri Guru Granth Sahib Ji as 'Kachi' This includes the 'Nanak Gita' and the Pransanglee. What we must remember is that you can only get 'Kachi' bani (False/incomplete) bani from a false Guru while Sri Guru Nanak Dev Ji were the transcendent Lord and anything they said was true and if the words had an element of assistance to the Atma of another it was Bani and not 'Kachi Bani'.

The translation for the stanzas is below;

"I am reading the Gita of 100 stanzas. With great love I am deliberating on its meanings. Due to reading the Gita I am deliberating that one who reads about the Lord walks on the path of righteousness." 31.

Couplet – Baba Kalu Ji was surprised to hear to hear the response of Sri Guru Nanak Dev Ji. Baba Kalu Ji became intrigued and wondered if what he heard was actually true or false. 32.

Quatrain – Baba Kalu Ji said, "Read the Gita to me and explain the meanings. Tell me the meanings that you have understood." After hearing the blissful words of Baba Kalu Ji, the eradicator of pain, Sri Guru Nanak Dev Ji began to explain the meanings. 33.

Sri Guru Nanak Dev Ji the complete Guru explained the meanings. The feet of Sri Guru Nanak Dev Ji are the granter that will assist one in crossing the worldly ocean. The small Gita that Sri Guru Nanak Dev Ji created is being explained. Baba Kalu Ji became so intoxicated that he was like a deer intoxicated by the chimes of a bell. 34.

Initially Sri Guru Nanak Dev Ji, read the stanzas of the Gita. Through listening to it one gains great essence. Then he explained all of the meanings and its intricate summary. 35.

After listening to it Baba Kalu Ji deliberates on the words said by Gopal Pandhay that Sri Guru Nanak Dev Ji's intellect is greater than any other and was right all along. Who else can have such a great intellect at a young age? 36.

Couplet – Baba Kalu Ji after listening to the Gita went to see Mata Tripta Ji. Baba Kalu Ji following a great deliberation praised Sri Guru Nanak Dev Ji from his heart. 37.

Quatrain – "Initially the astrologer Pandit Hardayal Ji praised Sri Guru Nanak Dev Ji. He told me about the greatness of all of his limbs then he said Sri Guru Nanak Dev Ji was of great intellect." 38.

"Now I have seen him with papers for educated people and with great love was consciously playing like a child. I asked him what he was playing and my son then replied with some beautiful words." 39.

"He said he was reciting the prayer of the 100 stanzas Gita. He read it to me as if he had learned to do so from a Pandit. Now the intellect of our son is very great. Who knows what he will be when he is older?" 40.

Sri Nanak Parkash - Post 078

Saturday, May 15, 2010



Above is an image of Sri Guru Nanak Dev Ji

below are the final nine stanzas numbered forty one to forty nine of the seventh Adhyai of the Sri Nanak Parkash summing up the Divine play of Sri Guru Nanak Dev Ji. The translations are below;

Hearing this Mata Tripta Ji replied, "In our son are all of the great characteristics and his features are so beautiful as if a lotus blossom is in bloom. He has never cried

out." 41.

"He plays happily with the other children and does not ever use abusive language. He always says sweet words and never fights. Every being who meets him praises him. All of the children remain attached and surround him." 42.

"He speaks like a grand educated individual. All of the elder children also love Sri Guru Nanak Dev Ji." In this way both parents praised their son. In this way there was great delight in their hearts. 43.

At that moment Sri Guru Nanak Dev Ji was playing with the children in the alleys of Talwandi. Sometimes he jumps from the trees to the ground with the other children. Sometimes he would close his eyes to play the role of the maid. (This is a game of modern day tick or chase). 44.

Sometimes he would run away and can not be caught by the person playing the role of the maid. Then he would carry some of the children on his shoulders so that everyone would know he is playing the role of the maid. 45.

Where the soil is soft it is collected into a mound off which the children take turns to leap off. This is the beautiful child from the Bedi lineage whose jewellery is making noise. 46.

There are lots of kids present from Buddhist families who only keep a small amount of hair on their head. A lot of Brahmin children are playing with Sri Guru Nanak Dev Ji who is the granter of liberation. 47.

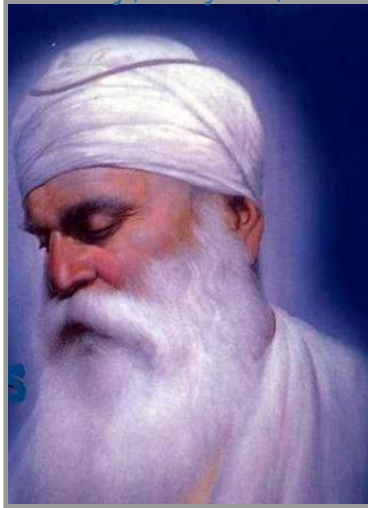
Once a child came into contact with Sri Guru Nanak Dev Ji then they continually return as if they were enchanted by a spell. Those people whose fortunes on their forehead have awakened they speak to the Guru and grasp the opportunity with glee. 48.

Naraj Chand – Sri Guru Nanak Dev Ji is the form who originally does no play but it here playing with the children in a transcendent form. By meeting all of the other children he plays with them. Guru Nanak Dev Ji manifest in this form to eradicate ignorance and falsehood. Kavi Santokh Singh Ji is clapping his hands and is bowing in respects to Sri Guru Nanak Dev Ji. 49

The seventh Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is regarding the divine youthful play of Sri Guru Nanak Dev Ji has now been completed.

Sri Nanak Parkash - Post 079

Sunday, May 16, 2010



Above is an image of Sri Guru Nanak Dev Ji

Below commences Adhyai 08 with an invocation showing what influence the Guru has over the Gursikh in the first stanza of this Adhyai. The stanza summarises a number of Puranic Sakhis so I will try to elaborate on them to give you some insight into who they are;

Adhyai 08

Kabitt – (This invocation is about the role the Guru plays in the life of the Gursikh) In the way the arrow pierces a target, the way Birbhadar killed Dach (Birbhadar was a demon who came from the hair of the demi god Shiva after his wife Sati had immolated herself. Sati had immolated herself in fire when her father Dach failed to invite Shiva to a religious event and slandered him. Birbhadar was sent to kill Dach for his sins), in the way a net is thrown over fish in a river, in the way a lion goes to hunt, in the way a hawk goes after its prey, in the way the goddess Chandi killed the demon Biralach (Chandi is remembered through the various praises found in the Sri Dasam Granth. During her battles in the Devi Puran she fights a demon called Birlach who has an anthropomorphic form with a human body and a cat's head!), in the way Parasram killed the Kashatris (Parasram is also known as the Ram with an Axe was an Avesha Manifestation. Parasram killed the warrior caste over twenty one times in his life as they had become corrupt and insolent), in the way Sri Ram Chandar crossed the ocean to defeat Ravan (Sri Ram



Chandar travelled to Lanka with the Monkey Army of Sugreev's in order to rescue his wife Sita who had been abducted by the demon Ravan), in the way Balram went to defeat the King of Maghud, Jarasandh (Balram was the brother of Sri Krishna who travelled to the land of Maghud in order to defeat Jarasandh the demon who waged war against the demi gods. He was eventually defeated by Bhim who was one of the Pandav brothers who featured in the great Mahabharat), in the way Indar went up into the mountains to throw the chakra of Vishnu at the enemies of the saints is the way in which the Guru kills the attachment in the body of the Gursikh. 1.

Above is an image of Birbhadar, the demon that was sent by Sri Shiva to kill King Dach.

Sri Nanak Parkash - Post 080

Sunday, May 16, 2010



Above is a gold frame from a Gurdwara in India showing the the ten Sikh Gurus.

Right now to continue the Sri Nanak Parkash Katha in the eighth Adhyai we will find another updesb by Sri Guru Nanak Dev Ji. This updesb is to the Mulla who is from this Adhyai who realises the great intellect of Sri Guru Nanak Dev Ji. This updesb is again found in the Sri Guru Granth Sahib Ji. Once this Adhyai is complete I will post the second translation from the Gagar Cho Sagar. Below

are the stanzas numbered two to ten.

Couplet – Bhai Bala Ji said, “O Sri Guru Angad Dev Ji listen to the following discourses. In the way the Lord’s manifestation Sri Guru Nanak Dev Ji plays as he destroys the sins of his devotees. 2.

Savaiya – By meeting with the other children Sri Guru Nanak Dev Ji plays while his father Baba Kalu Ji calls him home. Sri Guru Nanak Dev Ji is adorned with beautiful clothes while he plays in the alleys of Talwandi. Sometimes he runs, sometimes he sits and sometimes he gathers the children to utter sweet words. He is fed by Mata Tripta Ji who becomes please by merely watching him. 3.

One day Baba Kalu Ji thought to himself, ‘without education Sri Guru Nanak Dev Ji is wasting his life. What work and what could he do in order to gain wealth? He should not do any other work other then that of the family as if he is to do a different trade then people with slander him. It is my duty to educate my child as he will not learn in his older life.’ 4

Baba Kalu Ji took his son with him so that he could learn Farsi. Baba Kalu Ji sat with the Mulla and began to praise his son, Sri Guru Nanak Dev Ji. “Please teach my child lovingly. He is very intelligent and will learn quickly. Tell me what day I should bring him to you as watching him being educated will give me a sense of satisfaction.” 5.

Kabitt – The Mulla replied, “Tomorrow is a good day for you to bring your son to the school. I will teach him lovingly and not say anything to compromise your beliefs. Your son seems bright so take him some now and I will see him tomorrow.” Baba Kalu Ji returned home and all of the people in the house ate their evening meal then went to sleep. In the morning when Baba Kalu Ji saw the master of bliss, Sri Guru Nanak Dev Ji he said to his son, “Please study hard daily and do not focus on playing all the time.” 6.

Baba Kalu Ji took some sweets and a silver rupee to the school which was given to the Mulla to distribute while he started to write on the board. The Mulla read the Kalaam then wrote the initial Persion letter of ‘Alif’ followed by the rest of the alphabet. It takes some time for the Mulla to recite the letters but not for Sri Guru Nanak Dev Ji. The Mulla was surprised and assumed Sri Guru Nanak Dev Ji must have been educated before or is here lovingly learning from him. He could not tell. 7.

The Mulla thought to himself, 'Sri Guru Nanak Dev Ji is mastering the difficult letters of the Farsi alphabet with ease. This child is young but his mind is wise like an elderly male. The Siharis and Muktas (special letters), accumulation, accounts were all mastered by Sri Guru Nanak Dev Ji. The children aged ten years at the school are not equal to the intellect of Sri Guru Nanak Dev Ji. "This cannot be the work of any ordinary individual Sri Guru Nanak Dev Ji must be a divine manifestation." In the way one cannot understand God the Mulla could not comprehend Sri Guru Nanak Dev Ji. 8.

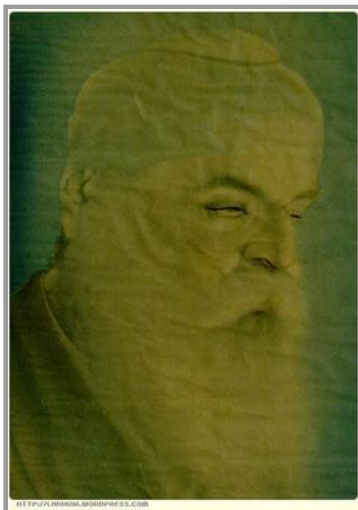
The Mulla started to praise Sri Guru Nanak Dev Ji, "Baba Kalu Ji's sons' intellect is great. He has easily mastered the difficult language of Farsi." People come to see the face of Sri Guru Nanak Dev Ji to test his intellect. People are surprised at hearing his words. All of the people are praising Sri Guru Nanak Dev Ji as his age is small but his intellect is great. By hearing the sweet words both the Hindus and Muslims they love Sri Guru Nanak Dev Ji and remain happy and never upset or in pain. 9.

Sri Guru Nanak Dev Ji speaks such sweet words and gives discourses to his Sikhs as a Rishi would to his audience. By using the Farsi alphabet he uses it to meditate on the Lord erasing sin like the water from the sacred Ganges River. In the way the priceless words from the Pandit are very sweet words and said with love so are the words of Sri Guru Nanak Dev Ji and they are worthy of worship. People listen to the praise of God and then repeat the teachings once they get home. Great is Sri Guru Nanak Dev Ji who has come in the age of Kaljug to give praise to the name of God. 10

Sri Nanak Parkash - Post 081

Sunday, May 16, 2010

Above is an old print of Sri Guru Nanak Dev Ji.



Below are stanzas numbered eleven to twenty from the eighth Adhyai of the Sri Nanak Parkash. In this the family of Sri Guru Nanak Dev Ji all notice a change in attitude and behaviour of Sri Guru Nanak Dev Ji so Baba Kalu Ji asks the Mulla for help on the issue. The translation of the stanzas are below;

Savaiya – People leave their homes and work to go and see Sri Guru Nanak Dev Ji. They stare at the complexion of Sri Guru Nanak Dev Ji which they find blissful. People ask Sri Guru Nanak Dev Ji numerous questions in order to eradicate their scepticism and they listen to the beautiful words of Sri Guru Nanak Dev Ji. People have realised that Sri Guru Nanak Dev Ji is

infact a divine manifestation and due to this people gained a greater faith in the Guru. Such great unknowable words are being spoken and they are unshakable and strong intellect like an iron double edged sword. 11.

Couplet – All of the people understood the power of Sri Guru Nanak Dev Ji so he changed his behaviour. He began to act like a child who was ignorant and did not know anything. He did this in order to conceal his powers. 12.

Savaiya – Sri Guru Nanak Dev Ji goes out of the village of Talwandi and lies in the shade of a tree. If someone calls him he does not respond as he remains internally focused on

God and in a state of bliss. Sometimes he lies down in the house and his mother tries to wake him but she is unable to as he remains silent. He remains lying in the same place for up to two days at a time and due to this people say the following: 13.

“The son of Baba Kalu Ji was great with a vast intellect but now he seems clueless, what is the reason for the change? He remains intoxicated in resting but his appearance shows that he is in a state of dispassion. It is as if the shadow of a ghost has been cast over him. He does not care for the stories inside or outside of his house. When he speaks he does not open his eyes.” Those people who do not know Sri Guru Nanak Dev Ji say this about him. 14.

Baba Kalu Ji seeing his son in such a state has become consciously concerned. Many people have advised him on what to do and he has tried many methods. Then Baba Kalu Ji went back to the Mulla for advice and told him everything about Sri Guru Nanak Dev Ji. “O Mulla it seems that Sri Guru Nanak Dev Ji has lost all of his intellect. What method did you use to teach him Farsi? Please accompany me and see what state he is in and tell me what is causing his condition. 15.

The Mulla accompanied Baba Kalu Ji to his house where Sri Guru Nanak Dev Ji was resting. Sri Guru Nanak Dev Ji was lying down with a white sheet covering him without a care in the world. Lots of people had gathered to listen to the words uttered by Sri Guru Nanak Dev Ji. The Mulla and Baba Kalu Ji were shocked to see Sri Guru Nanak Dev Ji as he seemed lost in comparison to the last time the Mulla saw him. 16.

Kabitt – The Mulla sat near Sri Guru Nanak Dev Ji and made the following supplication, “You have been graced by the Lord as in such a small age you have been able to gain vast intellect. Your sweet words are said in order to assist and support others. Your character is very good and with great love your word will increase your glory and praise. Why do you not speak? What is the reason for this? Your father is that worried about you that he has put aside his daily duties.” 17.

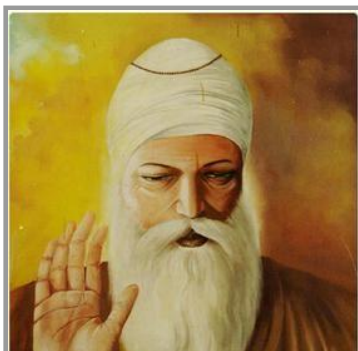
Couplet – Sri Guru Nanak Dev Ji remained in silence and gave no answer. Then the Mulla said the following words. 18.

Savaiya – “All of the people standing close to you all desire to listen to your utterances. Why do you not say anything? Everyone is becoming saddened by this face. Please speak for a short amount of time as everyone is shocked to see you no longer talk. Please speak about the path to God from what you have in your mind.” 19.

Aril – Sri Guru Nanak Dev Ji heard the request by the Mulla in complete humility. He asked for the path to God to be spoken about. Sri Guru Nanak Dev Ji opened his eyes and sat in front of everyone. After this he uttered the following shabad in the Raag (musical measure) of Tilang to eradicate everyone’s pain. 20.

Sri Nanak Parkash - Post 082

Monday, May 17, 2010



Above is an image of Sri Guru Nanak Dev Ji

Below continues the eighth Adhyai of the Sri Nanak Parkash. In the stanzas numbered twenty one to thirty Sri Guru Nanak Dev Ji commences his updeshe to the Mulla

in Raag Tilang. This shabad can be found in the Sri Guru Granth Sahib Ji as the first Shabad in Raag Tilang on Ang 721. The translation continues below;

ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ ॥ ਮਮ ਸਰ ਮੂਇ ਅਜਰਾਈਲ
ਗਿਰਫਤਾਰ ਦਿਲ ਹੋਚਿ ਨ ਦਾਨੀ ॥੧॥ ਰਹਾਉ ॥

Quatrain – (Sri Guru Nanak Dev Ji says the following through the shabad) “O Mulla if you really want to know about my condition the carefully listen to what I have to say. As you mentioned the Lord’s name i am giving you

this reply.” 21.

“Those individuals who believe that this world is eternal need to realise that all is false other than the name of God. It is false like the floating land of Raja Harichand which is like a cloud or the wager waged by a gambler.” 22.

“Whichever individual grabs at this life believing it to be true then in his final moments they will regret their actions. Those people who consider this world as perishable do not care for the anything in the world.” 23.

“I do not love the material objects of this world as this is the false reality. I constantly have a fear of the angel of death above my head who without delay will take one from this world.” 24.

“In this way a person should adopt such fear in their heart and they will not get too attached to their work or this world.” Hearing such a discourse the Mulla was shocked and said to the Guru; 25.

“You are still a young child so how are you uttering such deep and wise words as those said by a saint or an elderly individual. Elderly individuals like me who have passed the majority of life need to have such knowledge like these uttering’s.” 26.

“At your age you should be playing like a child and you should not consciously think of such things. In the prime of your life you will have wealth and a wife through which you will live in bliss.” 27.

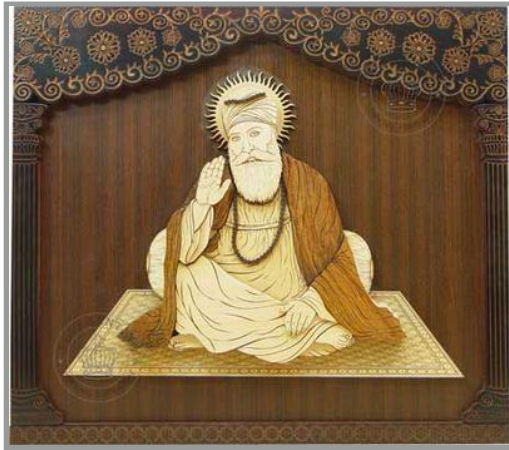
“These ideas of meditation and fear you should do adopt when you are in your old age. Now you should live in happiness with your relatives.” Sri Guru Nanak Dev Ji heard the words of the Mulla and realised he was living without fear. 28.

Sri Guru Nanak Dev Ji uttered such beautiful words within was a divine sermon. “O Mulla Ji you talk about this age in my life but without meditation on the name of God this life is wasting away.” 29.

“The average length of an individual’s life is one hundred years and if a person is lucky enough to live this long let me tell you about their life. Fifty years of that life is wasted through sleep and the other fifty years is wasted before your eyes.” 30.

Sri Nanak Parkash - Post 083

Tuesday, May 18, 2010



Above is an image of a wall hanging depicting Sri Guru Nanak Dev Ji

Below continues the beautiful updes in the eighth Adhyai of the Sri Nanak Parkash. Below are stanzas numbered thirty one to forty where Sri Guru Nanak Dev Ji continues to give a spiritual updes on the falsehood of the world and its attachments.

“The first fifteen years of your life are passed through ignorance and childhood. Any life over the age of eighty years involves a person losing their sight and

their hearing.” 31.

Couplet – “The organs of a person begin to fail and they are no longer able to control them. The actions of the body become difficult so how can a person adopt the name of God within their heart at this moment in their life?” 32.

Quatrain – “Now listen to the details of the remaining years of a person’s life which pass without the worship of God. Just accumulating the time taken to urinate or pass bodily waste passes a number of years.” 33.

“Through both eating and drinking a number of years pass as well as living happily with your life partner. The rest of an individual’s life is passed by earning wealth, committing both good and bad actions” 34.

“To spend your life raising and loving your children both day and night you become more attached to them. In this way a person’s life has passed them by and in the end a person leaves the world empty handed.” 35.

“This is the account of an individual’s life where a person wastes his life without meditating on the name of God. The life breaths of a human being are priceless and people waste them attaching themselves to material objects and in the end loses his life.” 36.

“At the moment a person begins to understand this he turns his mind away from sin and lustful desire. The individuals then realises that God is omnipresent and prays to him. What I have said I will now explain to you.” 37 ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੇ ਦਰ ਗੋਸ ਕੁਨ ਕਰਤਾਰ ॥ ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ ॥੧॥

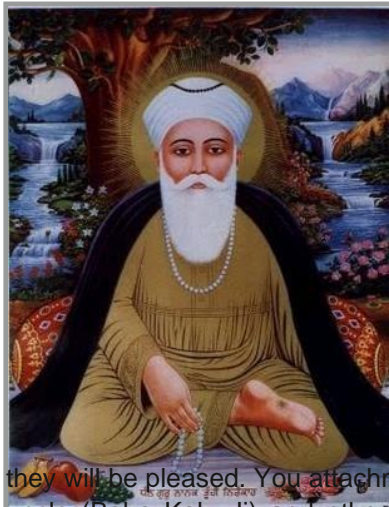
Couplet – (This is the expounding of the above verse) “O Lord I am making a supplication to you please with your grace tentatively listen to this. O God you are the true for, the greatest and the most graceful. Please bless me with the virtue of your name.” 38.

Quatrain – “Those people who have given both their mind and body to the devotion of God. With great humility they ask for the name of God so they can meditate. At that moment the Lord has mercy on them and grants them his divine name.” 39.

The Mulla heard the beautiful words of Sri Guru Nanak Dev Ji through which falsehood and ignorance were dispelled. Then the Mulla said to Baba Kalu Ji's son, “You are blessed as your mind is already imbued with love for God.” 40.

Sri Nanak Parkash - Post 084

Wednesday, May 19, 2010



Above is an image of Sri Guru Nanak Dev Ji associated with Nanaksar Gurdwaras.

Below continues the beautiful attachment breaking updesb by Sri Guru Nanak Dev Ji to the Mulla from the eighth Adhyai of the Sri Nanak Parkash. Below are the stanzas numbered forty one to fifty.

“The words which you have said are the complete truth. Your mind is full of Love for the feet of the Lord. Your complete family are all worried about you and are in pain to see you in such a way.” 41.

“Please show some attachment to your family so that they will be pleased. You attachment draws the others in. Your father (Baba Kalu Ji), your uncle (Baba Kalu Ji) and other family members do not like the attitude that you have adopted.” 42.

“With these people interact, play and talk to as well as do the family work with enthusiasm.” Sri Guru Nanak Dev Ji the friend of the meek heard the words of the Mulla and said the following divine words; 43.

ਜਨ ਪਿਸਰ ਪਦਰ ਬਿਰਾਦਰਾਂ ਕਸ ਨੇਸ ਦਸਤੰਗੀਰ ॥ ਆਖਿਰ ਬਿਅਫਤਮ ਕਸ ਨ ਦਾਰਦ ਚੂੰ ਸਵਦ ਤਕਬੀਰ ॥੨॥

Quatrain – (Explanation by Sri Guru Nanak Dev Ji to the above stanza) “With the fathers, brothers, wives and sons to have attachment is all false. Without material riches they all leave you and if you have them then they will remain with you.” 44.

“When the angels of death come and grab your life force then how can these relatives help you? At your final moments you are alone then what of this individual's greatness?” 45.

When a person leaves this world the love of God is the only commodity to accompany them. Those people who have not meditated on the name of God will go on the path to hell. They will then endure numerous punishments.” 46.

“Then a person will have no relative as their support with who he remained a fool!” When the Mulla realised the teachings of Guru Nanak Dev Ji was true in his heart and that the love of God should be imbued in him. 47.

He realised that Sri Guru Nanak Dev Ji's heart was filled with the love of God and due to this his mind had changed (mental focus) in the same way that an elephant can be prodded into following a certain direction. Sri Guru Nanak Dev Ji who is the treasure trove of virtues was saying the truth as we constantly remain engrossed in attachment for others which is falsehood. 48.

In the end there is no one to protect you or to go along with you. The being goes alone and endures the pain. The individual lives in ignorance and does not realise this. The being remains engrossed in attachment both day and night. 49.

This is what the Mulla is deliberating over within his heart and said the following words to Sri Guru Nanak Dev Ji, "You are of such a young age but have a great intellect. You are a granter of peace or a manifested saint." 50.

Sri Nanak Parkash - Post 085

Wednesday, May 19, 2010



Above is another image of Sri Guru Nanak Dev Ji

Below continues the updesha to the Mulla by Sri Guru Nanak Dev Ji in the eighth Adhyai of the Sri Nanak Parkash. Below are the stanzas numbered fifty one to sixty.

"In such a young age you have understood the method to worshipping the Lord as well as performing good actions is your mindset. You have forgotten all of your thoughts from your mind and instead replaced it with

the love for God." 51.

"You have turned your mind away from the lure of lustful desires and are soaked in the love for the Lord." When Sri Guru Nanak Dev Ji heard the praise given by the Mulla then he recited the third part of the shabad. 52.

ਸਬ ਰੋਜ਼ ਗਸਤਮ ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ ਖਿਆਲ ॥ ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਏਂੀ ਚਿਨੀ ਅਹਵਾਲ ॥੩॥

Quatrain – (Guru Nanak Dev Ji are explaining the above shabad) "Both day and night with bad thoughts a young person wastes his life and does not know any better. In order to appease the mind he does not meditate on the Lord and no matter what he tries he continues to be engrossed in lustful thoughts and desire." 53.

"It is as if one is to uproot the wish fulfilling tree known as Kalapbrich and plant the Kikkar tree (Maya) in their garden. It is as if one is to leave the immortal elixir and drink alcohol or get rid of the sandalwood and replace it with bamboo." 54.

How can these people gain a feeling of peace if they forget about God and grasp onto lustful desires and feelings. All of a person's life has slowly passed but one has never loved the Lord." 55.

The Mulla listened to the words and his faith in Sri Guru Nanak Dev Ji increased. He folded his hands and made the following supplication, "There is no other individual equal to you." 56.

"God has granted you such a beautiful form which is soaked with love for God." Listening to this Sri Guru Nanak Dev Ji recited the fourth part of the shabad which has the power to eradicate ego. 57.

ਬਦਬਖਤ ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜ਼ਰ ਬੇਬਾਕ ॥ ਨਾਨਕ ਬੁਰੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾਂ ਪਾ ਖਾਕ ॥੪॥੧॥

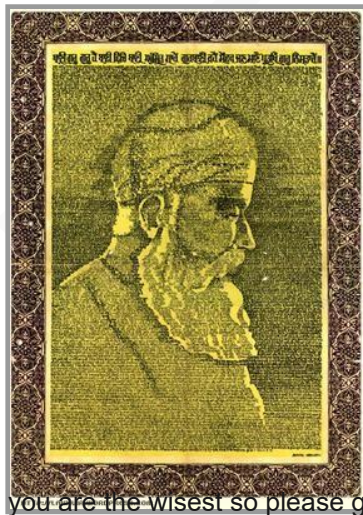
Quatrain – (Guru Nanak Dev Ji explaining the meanings to the shabad above) "The true congregation is soaked in the love of the Lord they cannot do any other work then meditating on the Lord. They have given both their mind and body to the Lord focusing their complete thoughts on the one God." 58.

"I am the dust of the feet of these individuals. I am filled with infinite numbers of negative virtues. With the grace of the merciful saints bless and forgive me for my faults." 59.

With great humility listening to the utterances the Mulla gained a peaceful mind. Showing his humility he joined both of his hands and said, "O Swami, with your grace please merge me with the one God! 60.

Sri Nanak Parkash - Post 086

Wednesday, May 19, 2010



Above is an image of Sri Guru Nanak Dev Ji made up from gurbani.

Below is the last number of stanzas from the eighth Adhyai of the Sri Nanak Parkash. The stanzas are numbered sixty one to seventy one and conclude the divine sermon given by Sri Guru Nanak Dev ji to the Mulla. The translation is below;

"Please forgive me for the misguided words I said earlier as I am insolent and ignorant. Your faith in the Lord is complete and who in this world is to understand this?" 61.

"I have come under the shelter of your feet so please eradicate my cycle of transmigration. Out of the wise you are the wisest so please grant me a sermon to eradicate my pain." 62.

"You are a friend of the poor, eradicator of pain and an ocean of mercy. When Sri Guru Nanak Dev Ji heard such humble words he gave a merciful look towards the Mulla and said the following words;" 63.

"In the sand of the world the mind is like gold which is mixed into the sand. The gold has to be separated and sifted from the sand. The meditation of God is like the fire on the wood used to take out the impurities of sin in the gold." 64.

"The gold becomes pure and can be made into jewellery. Once made into jewellery the name of God is the jewel which is embedded. The jewellery is to be placed around the neck of intellect then both in this world and the next one a person will gain great praise." 65.

"The true name of God should be focused and meditated destroying the ego in the process. In the true congregation one should serve continuously which will grant an individual bliss." 66.

The words of Sri Guru Nanak Dev Ji were like a sword by which the soul of the Mulla was pierced and the pride of the body was destroyed. Through the sharpened sword his heart was pierced. The relatives of pride have also been pierced such a doubt." 67.

The world is a place of pain and the Mulla recognised the glory of Sri Guru Nanak Dev Ji. The Mulla crossed his hands in respect and bowed to Sri Guru Nanak Dev Ji. He then said, "You have eradicated my ignorance." 68.

"O Sri Guru Nanak Dev Ji you are the complete form of the Lord or saint. You should save people with your wisdom. Whatever comes into your mind perform and no one will be able to reverse this." 69.

"I have heard your sermon and have turned my back on the world's troubles. I will now meditate on the name of God." After saying this, the Mulla returned home and did not speak with anyone. 70.

The love for God awoke with the Mulla and he gave up all sexual and lustful desire. As long as he lived he meditated on the name of God and at his final moments he went to heaven. 71.

The eighth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is the about the divine sermon to the Mulla has now been completed.

Sri Nanak Parkash - Post 087

Friday, May 21, 2010



Above is an image of Sri Guru Nanak Dev Ji.

Now commences the ninth Adhyai of the Sri Nanak Parkash. This again is an important chapter in the life of Sri Guru Nanak Dev Ji and Pandit Hardayal Ji gets to fulfil his desire of hearing a divine sermon of Sri Guru Nanak Dev Ji whilst performing the Janayoo (sacred thread) ceremony. Below is the invocation to Saraswati followed by the Adhyai, the first ten stanzas are below;

Adhyai 09

Couplet – The goddess Saraswati is worthy of respect whose colour is white and the granter of bliss through the invocations. The fingers of the goddess are happily playing with the beautiful sitar and I forever pay my

respects to her. 1.

Bhai Bala Ji is saying;

Quatrain – Baba Kalu Ji thought to himself that Sri Guru Nanak Dev Ji should be adorned with a sacred thread known as the Janayoo. The Pandit at the time was name Hardayal who was invited to Baba Kalu Ji's house. 2.

Baba Kalu Ji explained his thoughts to Pandit Hardayal Ji, "O Pandit Ji as a family from the Kshatri lineage we should complete all of our duties". Hearing such a request Pandit Hardayal Ji replied, "Bring all of the ingredients required." 3.

"The day that the sacred thread was to be worn is regarded as auspicious and due to this it should be commenced to gain great praise." Baba Kalu Ji heard the words of Pandit Hardayal Ji and gathered all of the ingredients required for the ceremony. 4.

All of the food was gathered in order to feed people including goats were ordered to feed those who had a diet of meat. All of the Kshatri's that were invited were the family of Baba Kalu Ji and when they came showed their invitations. 5.

In the same village lived many other individuals who knew about those rituals of the Vedas were all invited. They all came to the house of Baba Kalu Ji. 6.

The floor of the house was cleaned using cow dung (this is a common Sanatan ritual) then the floor is then covered in flour. Sri Guru Nanak Dev Ji was then called and was then sat with the Brahmins and Kshatri. 7.

In this way the congregation was like a mass of stars and Sri Guru Nanak Dev Ji was the moon being surrounded. He sat with great glory giving all bliss. 8.

The rituals of the Kshatri were ancient were commenced by Pandit Hardayal Ji. Pandit Hardayal Ji started to explain the ritual of the Kshatri and started to place the sacred thread around the neck of Sri Guru Nanak Dev Ji. 9.

Sri Guru Nanak Dev Ji is the disperser of pain and granter of liberation looked what was happening and asked, "O Pandit tell me what is taking place? For what reason is this sacred thread worn?" 10.

Sri Nanak Parkash - Post 088

Friday, May 21, 2010

Above is an image of Sri Guru Nanak Dev Ji.

Below continues Adhyai nine of the Sri Nanak Parkash within which Baba Kalu Ji has decided he wants his son to wear a sacred thread known as the Janayoo. The stanzas numbered eleven to twenty are translated below and continue the commentary.

"By wearing this sacred thread what glory does a person gain? By wearing this sacred thread what exalted position does a person attain? If I was not to wear this what would I lose? O Pandit Hardayal please explain this to me." 11.

Pandit Hardayal Ji heard the words of Sri Guru Nanak



Dev Ji a desire rose in the mind of the Pandit that his doubts and faults will be dispelled. He had already heard a divine sermon from the mouth of Sri Guru Nanak Dev Ji and hoped that now all of his scepticism and causes of distress will be destroyed. 12.

Pandit Hardayal Ji was aware of the glory of Sri Guru Nanak Dev Ji but still spoke in order for his ignorance to be dispelled. "Those who wish to promote the religious affairs of the Brahmins and Kshatris have to wear the sacred thread." 13.

"Until either a Brahmin or Kshatri does not undergo this ceremony until then they cannot be given the sacred thread. Without the sacred thread neither the Brahmin nor Kshatri can be considered religious so understand this offering." 14.

"When the Brahmins or Kshatris take this sacred thread in accordance to the terms of the Vedas then they would be admitted entry into the faith." With grace Sri Guru Nanak dev Ji listened to the words of the Pandit and spoke the following beautiful words. 15.

"If this is the religious rites of the Brahmins and Kshatris that one can only survive once they have worn the sacred thread or do they survive through performing great acts. Does the religion remain intact through the sacred thread or through mercy which propagates positive actions? (Guru Nanak Dev Ji are questioning the rites of the sacred thread where the goats are slaughtered as part of the ritual while Guru Ji's concept is one of compassion and mercy)" 16.

"If one is to wear the sacred thread and then later commit sin by killing in pursuit of wealth. In their final days they also do not eradicate their enmity and continue to slander and lie," 17.

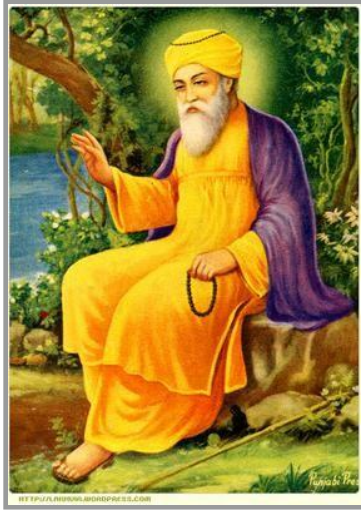
"Whether it be a Brahmin, a Kshatri or a male from a low caste they will suffer the punishment from the angels of death due to their sinful acts. Then what reward does this sacred thread give to these individuals as their actions would have resulted in them being condemned to hell?" 18.

All of the great intellectuals and Brahmins sat at the location were in silence and did not say anything. Nobody provided an answer to the question raised by Sri Guru Nanak Dev Ji as they were all consciously thinking that the words were 'true'. 19.

All of the people present actually desired to listen to the views of Sri Guru Nanak Dev Ji so Pandit Hardayal Ji said, "Tell me which person wears the sacred thread does not go to hell? By what means can one prevent the angels of death's bad treatment?" 20.

Sri Nanak Parkash - Post 089

Saturday, May 22, 2010



Above is another image of Sri Guru Nanak Dev Ji.

Below continues the parsang of the Janayoo in the ninth Adhyai of the Sri Nanak Parkash. Below are another ten stanzas numbered twenty one to thirty. In these stanzas Sri Guru Nanak Dev Ji utters divine Gurbani and this shabad Can be found on ang 471 of the Sri Guru Granth Sahib Ji.

“O Sri Guru Nanak Dev Ji please advise us of this as everyone wishes to hear your words and become pleased.” Sri Guru Nanak Dev Ji’s then spoke from his lotus mouth such words to make one understand how the angels of death respect the sacred thread. 21.

ਸਲੇਕੁ ਮ ੧ ॥ ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੁਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ
ਕਾ ਹਈ ਤ ਪਾਡੇ ਘੁਤੁ ॥ ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥ ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੇ ਗਲਿ ਚਲੇ
ਪਾਇ ॥

Quatrain – (Sri Guru Nanak Dev Ji are explaining the meanings of the shabad above)
“Understand this sacred thread to be pure but only a few individuals can wear this. This sacred thread made of knowledge should be worn around the heart and this being will be great who has eradicated all the causes of distress.” 22.

“This individual will gain bliss both in this world and the next. They will gain respect from Dharamraj in the righteous court. If you have a sacred thread like this place this around my neck as it will destroy all sin.” 23.

“If one is to put a knot in the sacred thread that you give it then burns with the body once a person is cremated. This is in fact a false action that people do in order to show others but are in fact fools.” 24.

Pandit Hardayal Ji heard the beautiful words of Sri Guru Nanak Dev Ji and became very pleased. All of his bodily hair was standing erect. He said, “I said before that when you are older I will hear your divine sermons within which there is nothing but truth.” 25.

“Only a few individuals will understand you while others with not. Listening to the words of Sri Guru Nanak Dev Ji my mind has now become focused. My life has now become fruitful as Guru Nanak Dev Ji is the abode of the universe and I have become a client of the great bard.” 26.

“I am in complete bliss and can not find anything to say. My only inclination was to hear your words, Sri Guru Nanak Dev Ji.” The other Brahmins and intellectuals were sat in the house of Sri Guru Nanak Dev Ji all started to talk about the rituals of the sacred thread ceremony. 27.

“O Child this sacred thread is considered pure in accordance to the Vedas. From the beginning this has been considered pure and part of the Kshatri and Brahmin custom. This is considered as the protector of the faith.” 28.

“This ritual has been going since the advent of the demi god Brahma. The four sons of Brahma also wore this sacred thread. If we are to start a new custom then great child stop the old one first.” 29.

“For this reason continue the previous customs of our social castes. Why do you wish to change this?” After hearing these questions from the Brahmins, Sri Guru Nanak Dev Ji replied in order to make them realise their false reasoning for the sacred thread.” 30.

Sri Nanak Parkash - Post 090

Sunday, May 23, 2010

Above is an illustrated page from a Janamsakhi of Sri Guru Nanak Dev Ji written in Shahmukhi

Below continues the divine updesha by Sri Guru Nanak Dev Ji to the Bedi lineage along with the intellectuals of Talwandi about the vedic rituals and the sacred thread ceremony. The stanzas numbered thirty one to forty are below from the ninth Adhyai;

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥ ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ
ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥ ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਾਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥

Quatrain – (Sri Guru Nanak Dev Ji are explaining the shabad above) “O Pandits you are giving this kind of sacred thread which can be purchased for four small coins. At the end of your life will burn in the funeral pyre and follow the soul to the next world where it was supposed to come of some use.” 31.

“This sacred thread will not be able to be of any use in the next world and is only for show in this world. I have no work that involves attachment to this world so for what reason should I consciously adopt this sacred thread?” 32.

“When the angels of death grab you and beat you this sacred thread will give you no strength. In place of the sacred thread the name of God will be the dispeller of pain. The individual who is a liar and is trapped in a life of sinful acts such as theft they will receive a severe punishment.” 33.

“For this reason meditate on the true name of the Lord and if you do you will cross this worldly ocean to safety. If you are to meditate on the name of God this will remain with you in this world and the next. With great devotion meditate on his name both day and night.” 34.

There is a vast congregation of Brahmins and Kshatris in the house of Sri Guru Nanak Dev Ji who have heard these divine words and their minds are surprised. No one has the power to answer Sri Guru Nanak Dev Ji as the words spoken are the complete truth. 35.

Then those individuals who knew Baba Kalu Ji all said the following, “O Sri Guru Nanak Dev Ji, you are very clever so please listen to our request. The holy word which you have spoken is true.” 36.

“Still your father has spent a lot of money on this ritual so that you can wear the sacred thread which gives glory. If you do not wear this sacred thread then all this expense will be wasted. Including all of the materials your father has collected for this event.” 37.

“All of the Brahmins and Kshatris have come to your house so please wear this glorious sacred thread. If a person is not to follow the rituals of his family then they become ostracised.” 38

“So with all the people present including your family please them once by just wearing the sacred thread. All of the people here are pleased that you will be adorned with the sacred thread and if you do not they will become upset.” 39.

“If you are to wear the sacred thread once then after that you can do as you consciously believe is correct.” After hearing the request from the Bedi lineage Sri Guru Nanak Dev Ji who had lotus eyes said the following; 40.

Sri Nanak Parkash - Post 091

Sunday, May 23, 2010



Above is an image of Sri Guru Nanak Dev Ji sat in the house awaiting the sacred thread ceremony to begin.

Below continues the ninth Adhyai of the Sri Nanak Parkash and in the stanzas forty one to fifty Sri Guru Nanak Dev Ji continues his updesha against a worldly sacred thread but repeats his desire for a sacred thread made out of the name of God so that it can actually perform the acts that the sacred thread in the Vedic rituals is supposed to. The translation

continues below with the

shabad again coming from the Sri Guru Granth Sahib Ji on ang 471;

ਮ ੧ ॥ ਲਖ ਚੇਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥ ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ
॥ ਤਗੁ ਕਪਾਹਗੁ ਕਤੀਐ ਬਾਮ੍ਹਹਣੁ ਵਟੇ ਆਇ ॥ ਕੁਹਿ ਬਕਰਾ ਰਿੰਨ੍ਹਿ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ ॥ ਹੋਇ ਪੁਰਾਣਾ
ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ ॥ ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥੨॥

Couplet – “This is a custom of society to wear this sacred thread and when the thread becomes old it breaks. When it breaks another is put around the individuals neck, it is false like the rest of this world.” 41.

“If you have a permanent sacred thread then place it around my neck and a sacred thread of knowledge around my heart. By placing such a sacred thread around me the desires of the mind should disappear and one will gain the status of the indestructible Lord.” 42.

In this way the liberator of all Sri Guru Nanak Dev Ji uttered this holy hymn to give a spiritual sermon. While Sri Guru Nanak Dev Ji was uttering such word the Brahmins surrounding him quickly threw the sacred thread over him. 43.

The abode of bliss, Sri Guru Nanak Dev Ji then went silent as Sri Guru Nanak Dev Ji destroyed the falsehood of the Brahmins. The whole of the family present were very pleased because the fear in their mind had been eradicated. 44.

By listening to the words of Sri Guru Nanak Dev Ji, Pandit Hardayal Ji said the following, "O true king I must be blessed to hear such elixir like words from your mouth. Your words are completely true and cleanse the heart of an individual." 45.

"People are bound to these worldly rituals and due to this they cannot break them of their social caste divide. For these reasons please tell us about this pure sacred thread that you wish to wear so that we may become pure as well." 46.

"Say it so that all the intellectuals, Brahmins, Kshatris and Bedis will hear the reasons what sacred thread is imperishable and goes with you from one world to the other." Hearing this, the lotus eyed Sri Guru Nanak Dev Ji said the following hymn to cut an individual's bondage. 47.

ਮ ੧ ॥ ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੁਤੁ ॥ ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਭੂਟਸਿ ਪੁਤ ॥੩॥

Quatrain - (Sri Guru Nanak Dev Ji says) "Those people who wear such a sacred thread become liberated from fear. Where that being goes he will receive respect and his glory will be well know." 48.

"The sacred thread of the Lord's name is not destroyed and remains with you in every world. Those who are fortunate are able to wear this sacred thread. The vices of lust and anger have made your mind impure which can be made clean again through the meditation of the Lords name." 49.

"Those people are able to wear this sacred thread but the people of today have forgotten all about this and have done the opposite." Pandit Hardayal Ji heard such a sermon from Sri Guru Nanak Dev Ji that he adopted it in his heart with permanence. 50.

Sri Nanak Parkash - Post 092

Monday, May 24, 2010



Above is an image of Sri Guru Nanak Dev Ji at the sacred thread ceremony.

Below are the last nine stanzas numbered fifty one to fifty nine of the Sri Nanak Parkash Adhyai nine. This concludes the spiritual sermon about the true sacred thread one should wear. The translation is below;

Pandit Hardayal Ji is continually saying, "You are blessed" to Sri Guru Nanak Dev Ji. "You are the knower of your own

knowledge. No one else has realised your glory as you have dispelled my pride." 51.

Whoever Sri Guru Nanak Dev Ji blesses with their graceful sight their cycle of births and deaths is extinguished. At that moment Baba Kalu Ji spoke, "The food is now ready for all." 52.

"For this reason please stand up and sit yourselves in an orderly manner. Please do not delay and partake in the food." The Brahmins all got up and took off their religious clothing and all sat in an orderly manner. 53.

The Kshatri relatives were all present also sat down in an orderly manner. All of the people were given leaves as plates and the people preparing the food began to serve it. 54.

With great care they serve rice pudding topped with sugar then clarified butter. The food was served swiftly with great care. Rice is served along with lentil balls and bhajis. This is all served in yogurt along with spices and coriander. 55.

There are many types of food in the kitchen and before the partaking of food the name of God is recited by all. All of the people enjoyed the flavour of the meal following which everyone washed their hands. 56.

Baba Kalu Ji paid his respects to all the Pandits, Brahmins and intellectuals who came to his house with goods. After they were all pleased they departed from the house. The desire the Pandit Hardayal Ji had in his mind had now been acquired which was the sacred thread of knowledge. His consciousness had immersed itself with the name of God through love and it was like a shade protecting him. 57.

The meanings of the pure knowledgeable sacred thread that was recited by Sri Guru Nanak Dev Ji, one who is to hear it or narrate the incident will not be required to wear a materialistic sacred thread. They will just increase their love for the feet of the Guru. 58.

Couplet – However many relatives, Kshatris, Brahmins and Pandits that came to the house of Baba Kalu Ji all returned home to praise Sri Guru Nanak Dev Ji who is the protector of the poor. 59.

The ninth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is about the event of the sacred thread has now been completed.

Gagar Cho Sagar - Part 03

Tuesday, May 25, 2010



Above is a black and white image of Sri Guru Nanak Dev Ji sat with a number of Saints, Sidhs and Yogis.

Below is the third Shabad found in the Sri Nanak Parkash which was given as an updesb by Sri Guru Nanak Dev Ji to Pandit Hardayal Ji. The ithaasak translation is taken from a steek called Gagar Cho Sagar written by Sachkhand Vasi Mahant Surjit Singh Ji Sevapanthi. The shabad is below which can be found on Ang (limb/page) 471 of the Sri Guru Granth Sahib Ji.

ਸਲੋਕੁ ਮ ੧ ॥ ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੁਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ
ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥ ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੇ ਗਲਿ ਚਲੇ ਪਾਇ ॥ ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥
ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥ ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥
ਮ ੧ ॥ ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥ ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥ ਤਗੁ
ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮ੍ਹਹਣੁ ਵਟੇ ਆਇ ॥ ਕੁਹਿ ਬਕਰਾ ਰਿੰਨ੍ਹਿ ਖਾਇਆ ਸਭੁ ਕੇ ਆਖੈ ਪਾਇ ॥ ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ
ਪਾਈਐ ਹੋਰੁ ॥ ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥੨॥
ਮ ੧ ॥ ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਊਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੁਤੁ ॥ ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੁਟਸਿ ਪੂਤੁ ॥੩॥

Sri Guru Nanak Dev Ji explain on the metaphorical sacred thread one should adopt rather than the materialistic one

ਸਲੋਕੁ ਮ ੧ ॥

This stanza is uttered by the Sri Guru Nanak Dev Ji

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੁਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

To have mercy over all the beings on the earth is like cotton, to adopt an attitude of content is the cotton thread and to adopt the truth is the intertwining of the thread. Make modesty the knot in the thread to bind them.

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

O Pandit Hardayal Ji, if you have this type of sacred thread with you then please place it around my neck.

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

This sacred thread made of knowledge never breaks nor does it get ruined through the dirt of sin. This sacred thread is not affected by the fire of desire and forever remains with the individual whichever life he endures.

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੇ ਗਲਿ ਚਲੇ ਪਾਇ ॥

That being is blessed whoever gets this knowledge based sacred thread placed around

their neck and goes to the next world.

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥

The sacred thread in the age of Satjug cost four Pouliya (small coin worth 25 paisas), in the age of Treta it cost four Annas (small coin worth a sixteenth of a rupee), in the age of Dwapur it cost four paisas (a small coin of which 100 made a rupee) and in the age of Kaljug it costs four Koudia (small coin used in medieval India). The Pandit takes the value of the sacred thread, sits in the sacred area, recites a prayer to the demi god Ganesh and puts the thread around the neck of the recipient.

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥

In the ears of the recipient they give instructions and teachings that is one if to pass urine or waste then they are to place the thread over their ears. By explaining such a short amount the Brahmin becomes the individual's spiritual master.

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਰਾ ਗਇਆ ॥੧॥

When the being later gets old man dies then the sacred thread burns on the fire and in the next world the being is left without the sacred thread. 1.

ਮ ੧ ॥

By Sri Guru Nanak Dev Ji

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥

Whilst wearing the sacred thread the individual commits numerous thefts and acts of adultery. The being commits numerous false promises, lies and says abusive words.

ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥

The being commits numerous falsehoods and both day and night commit other deceitful acts.

ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਹੁਹੁ ਵਟੇ ਆਇ ॥

They cut the cotton to make the thread which they take to the Brahmin so that it can be intertwined.

ਕੁਹਿ ਬਕਰਾ ਰਿੰਨ੍ਹੁ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ ॥

The goat is then killed and cooked for all the people to eat at the ceremony. At that moment everyone says to put the sacred thread around the neck of the individual.

ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ ॥

When this sacred thread becomes old then it is discarded and thrown away. Then this sacred thread is replaced again and again.

ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੇਰੁ ॥੨॥

Sri Guru Nanak Dev Ji says the sacred thread will not break if it has power within it. 2.

ਮ ੧ ॥

By Sri Guru Nanak Dev Ji

ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੁਤੁ ॥

By listening to the name of God one should sow this seed in their mind, be belief will be the propagating leaves and the contemplation will be the cotton grown which is the truth.

Use this cotton in order to make the sacred thread.

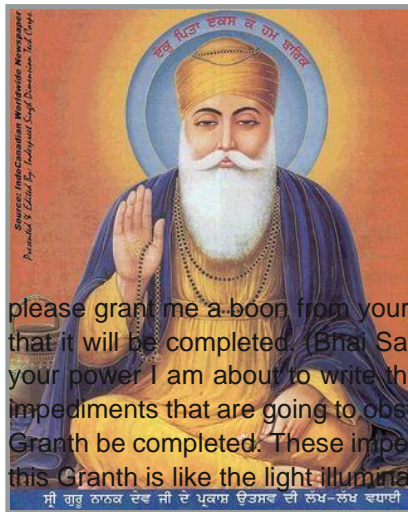
ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੁਟਸਿ ਪੁਤ ॥੩॥

In this way the sacred thread is the form of divine knowledge which can be worn in the heaven which is the true congregation. This sacred thread never breaks. 3.

Through this discourse Pandit Hardayal Ji adopted the true sacred thread of knowledge which he placed around his heart.

Sri Nanak Parkash - Post 093

Monday, June 07, 2010



Above is an image of Sri Guru Nanak Dev Ji

Below begins the tenth Adhyai of the Sri Nanak Parkash. The first ten stanzas are below including the lovely invocation by Bhai Santokh Singh Ji.

Adhyai 10

Savaiya – (Invocation) O Sri Guru Nanak Dev Ji please grant me a boon from your great lips that this text is for your glory and my desire it that it will be completed. (Bhai Santokh Singh Ji is saying) I am a sacrifice to you as with your power I am about to write this poetry in its various measures and metres. All of the impediments that are going to obstruct me please remove them as only in that way will this Granth be completed. These impediments are like the darkness of a new moon night while this Granth is like the light illuminating full moon. 1.

Bhai Bala Ji is saying;

Couplet – After the previous events Sri Guru Nanak Dev Ji now keep themselves hidden. He remains in bliss and blooming but does not let others know. 2.

Quatrain – Sri Guru Nanak Dev Ji constantly remains dispassionate and for this reason those ignorant individuals do not understand his glory. Sri Guru Nanak Dev Ji does not open his eyes to look at people and he does not even move his lips to speak to others. 3.

Sri Guru Nanak Dev Ji's bodily activity is done effortlessly and if he does not do anything on a day he remains happily settled. Sri Guru Nanak Dev Ji has changed his perception to that where he is looking internally and focuses within with his two eyes. 4.

Guru Nanak Dev Ji perceived the world to be false like a child's play where something is made and later destroyed. Due to this he does not desire anything. All the males and females in the village of Talwandi say, "Baba Kalu Ji's attitude has been upturned!" 5.

"Before he used to say great sayings to assist others so why does he now remain silent? May be he has been affected by the evil eye of another as he forever remains intoxicated." 6.

Some other people are saying, "Maybe he has been affected by some ghost or animal as he neither listens nor speaks." Many days had passed while Sri Guru Nanak Dev Ji remained in this state. One day Baba Kalu with great love, 7.

He sat Sri Guru Nanak Dev Ji in his lap and rubbed his hand over his son's head. He then kissed Sri Guru Nanak Dev Ji on the forehead and gained a state of bliss. He looked at his son and thought to himself, 'If my son starts to work then slowly his mind will turn to more vocational work.' 8.

'If I am to start him off doing small tasks and amounts of work then slowly i will increase it and his mind will become involved in his work.' Baba Kalu Ji thought to himself in this manner and then said, "You should go and graze the cows and buffalos daily." 9.

"You are the only son in our house. Without you working how will this house work? Do not waste your life sitting at home. Put your mind into your household duties." 10.

Sri Nanak Parkash - Post 094

Tuesday, June 08, 2010

I seem to be running out of images so I may abstain from putting them up if I can afford to do so.

Below continues the tenth Adhyai of the Sri Nanak Parkash. The stanzas are eleven to twenty which are below.

"Your mind remains in a state of dispassion. If you put your efforts into this work then the amount of milk produces will increase. The employed servants who look after the cattle have ruined the way of grazing our animals. For this reason bring the cattle green grass to eat." 11.

In this loving manner Baba Kalu Ji spoke to Sri Guru Nanak Dev Ji and he accepted the task. He replied, "I will definitely go in the morning. With your permission I will surely graze the cattle." 12.

After saying this Sri Guru Nanak Dev Ji went to sleep. Sri Guru Nanak Dev Ji eradicated the cycle of transmigration for his followers. In the morning Sri Guru Nanak Dev Ji woke up and got ready to graze the household cattle. 13.

Sri Guru Nanak Dev Ji opened the ropes of the cattle then when he got all the animals together they set off. He held a stick and a bell and fed the animals green grass. 14.

In the previous age the name 'Gopal' (grazer of cows) was well known and that name has now manifested for Sri Guru Nanak Dev Ji. All day Sri Guru Nanak Dev Ji gave fresh grass to the grazing cattle. 15.

In the evening Sri Guru Nanak Dev Ji brought the cattle back so that he could eat. The beautiful white and black cattle all ate their grass as well. Baba Kalu Ji seeing this was very pleased as his son was now working. 16.

He thought to himself that slowly that Sri Guru Nanak Dev Ji will become more involved in work. He will become more attached to his house and discard his state of dispassion.

That evening Sri Guru Nanak Dev Ji remained in his house as a blossomed lotus. 17.

Sri Guru Nanak Dev Ji ate his food and drank his milk. He covered his body with a blanket and fell asleep. In the morning Baba Kalu Ji woke up and said to his son, "O Nanak it is time to get up." 18.

Listening to his father's request, Sri Guru Nanak Dev Ji got up and then untied the cattle to follow them. Where there was along green field Sri Guru Nanak Dev Ji took the cattle into it. 19.

At that moment Sri Guru Nanak Dev Ji fell asleep while the cattle remained in the field eating. All of the wheat growing in the field was devoured by the cattle when the farmer of the field arrived. 20.

Sri Nanak Parkash - Post 095

Sunday, June 20, 2010

Below continues the tenth adhyai of the Sri Nanak Parkash. Translated are stanzas numbered twenty one to thirty continuing the sakhi of Sri Guru Nanak Dev Ji grazing their cattle;

Seeing his field in the state it was he was shocked. He said, "Which thick skinned individual has done this to my field?" I watered my field daily to make it green so which fool has destroyed my field?" 21

"The cows have eaten all of the greenery and sat in the field. It seems that someone has taken my field to be without an owner." Hearing these words Sri Guru Nanak Dev Ji woke up and started to remove the cattle from the fields. 22.

The landowner got very angry and began to shout loudly, "I will not allow you to go home without being punished. Pay for the damages you have caused in my field or I will take you to Rai Bular." 23.

After saying this, the landowner took control of all the cattle. His mind is enveloped in pain and anger. Sri Guru Nanak Dev Ji said the following from his lotus lips, "O landowner release my cattle and give up your sorrow." 24.

"However much was written in your Karma is what God has left you. Whatever is ruined was going to be destroyed. If you are to fight or dispute this then the fact of the matter is nothing returns." 25.

"If this was written in your destiny then no one can ruin this at all. Everything is in the hand of God. God does not need to listen to the words of another." 26.

"Understand this in your mind and release my cattle. What has happened has happened there is no reason to talk about it." The landowner did not listen to a word by said by the Guru as his mind is clouded by a sense of pain. 27.

Arguing and arguing they arrived at the court of Rai Bular. The landowner said the following in a loud voice, "He has destroyed my field." 28.

"My field was full of tall wheat which was all eaten today by the cattle. This child is the son of the accountant Baba Kalu Ji who has forgotten his duties and is from a family of administrative power." 29.

"So Rai Bular, please do justice otherwise he will continue to feed the cattle and destroy all the fields in your district. If the fields are to be destroyed daily like this then how will the land owners survive?" 30.

Sri Nanak parkash - Post 096

Friday, July 09, 2010

Below continues the tenth adhyai of the Sri Nanak Parkash;

Rai Bular listened to the words of the landowner and became angry. He looked at Sri Guru Nanak Dev Ji and said some harsh words, "You seem to have forgotten your fear for everyone. You are just a simple child and graze your cattle in the field belonging to the landowner." 31.

When Sri Guru Nanak Dev Ji remained silent he called for one of his servants, "This child is internally intoxicated and does not talk so go and call Baba Kalu Ji as his son has ruined someone's field and he should pay the price for the damage." 32.

The servant went and called Baba Kalu Ji and said, "Come and see the actions of your son. He has ruined the field belonging to a landowner by allowing his cattle to graze in there." 33.

"Hearing this Baba Kalu Ji was pained and thought, 'O Son Nanak you will never let me live in bliss and peace.' Baba Kalu Ji along with the servant went to see Rai Bular and Sri Guru Nanak Dev Ji. 34.

When Rai Bular Ji saw Baba Kalu Ji he said the following harsh words, "Listen Kalu you seem to have no fear. You have sent your intoxicated son to graze the cattle who have later gone on to ruin this males field. 35.

Sri Nanak Parkash - Post 097

Monday, July 19, 2010

Below completes the translation of the tenth adhyai of the Sri Nanak Parkash Katha.

"How is this going to be solved? In the meantime take your cattle home." Hearing this Sri Guru Nanak Dev Ji who was the holder of all the powers and virtues said, 36.

"Rai Bular in this field their no faults. For what reason do you wish to reimburse the lost crop? If you look in the field not one leaf is broken. You have said all of this for no reason due to anger." 37.

"If the cattle have eaten the crop of these fields then take whatever you want from us. If there is a loss then those who are intelligent whilst listening to the words of the landowner do not worry." 38.

After hearing the words of Sri Guru Nanak Dev Ji the worker of the field said, "Not even one grain has been left by this individual. So send one of your employees to check for themselves as I would never lie to you." 39.

After listening to both the landowner and Sri Guru Nanak Dev Ji the mind of Rai Bular became sceptical. In order to find out the truth requested for one of his employees. The employee walked around the perimeter of the field and could not find any fault in the field. 40.

He returned and told Rai Bular his findings, "I have walked around the four sides of the field and found neither animal tracks or any plant in the field broken. Everything is complete in every way." 41.

"From all four directions I have checked and there is not one plant broken. The crop is unbroken, green and long. The landowner is lying to you and he is worthy of punishment." 42.

Hearing this, the landowner was totally shocked and went to see his field. He saw his field was totally full of green crop. He remained quiet as if he was intoxicated. 43.

In his mind he thinks to himself, "I saw that this whole field had been destroyed and I went to Rai Bular without wasting a moment but on my return it is full and green. What has happened here as I cannot understand it?" 44.

The landowner became embarrassed and did not return to Rai Bular. Even after realising the glory of Sri Guru Nanak Dev Ji he could not even fall to the Guru's feet. Due to his misfortune his fortune did not awaken. Due to his surprise he was in love with his field again. 45.

Sri Guru Nanak Dev Ji along with his father Baba Kalu Ji went on their way home. The owner of the land was shown to be a liar even though the cattle ate the crop in his field. 46.

Rai Bular accepted that the landowner was intoxicated but wondered why he made a complaint to him without their being any damage to the field. Rai Bular regretted his actions from earlier. He thought to himself why did I say such harsh things to Sri Guru Nanak Dev Ji and intimidate him? 47.

Sri Guru Nanak Dev Ji is the master of the universe playing such a great game. He went to graze his cattle as an excuse to save other beings. 48.

Without bias the cattle went into the field and ate without anyone preventing them. The crop was left without any leaves and without the knowledge of the landowner became full again. 49.

The cattle all became fattened and great. The udders of the cattle are great and give lots of milk. A large amount of butter is collected daily pleasing Baba Kalu Ji. 50.

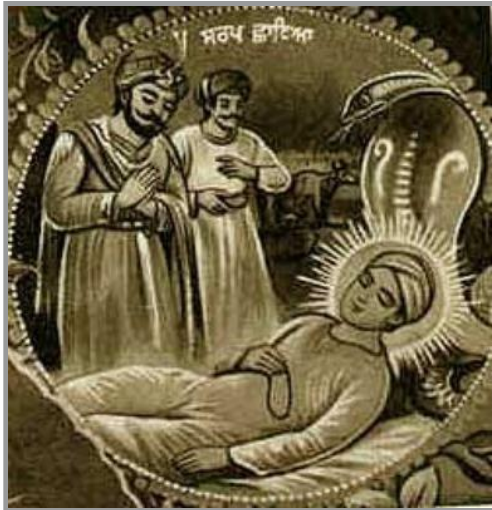
In a large utensil yoghurt is kept and churned daily to make butter which is used daily and fed to Sri Guru Nanak Dev Ji. 51.

The cattle were all given milk daily making them strong making their bodies looking glorious. In this way some time passed while Sri Guru Nanak Dev Ji assisted other beings on the earth. 52.

The tenth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is about the event of the grazing of cattle has now been completed.

Sri Nanak Parkash - Post 098

Tuesday, July 20, 2010



Above is an image relating to this parsang.

So far we have got through the first ten Adhyais of the Sri Nanak Parkash. Thankfully there are only another 122 left!!!

Sri Guru Nanak Dev Ji is beginning to show his immense capability and power in this transcendent form and in Adhyai eleven we continue from the previous parsang.

Adhyai 011

Savaiya - By clasping both hands together i prostrate to you Sri Guru Nanak Dev Ji as your feet are like a cloud of bliss which

destroys all pain and trouble. Your feet are like lotus blossoms and my mind is like the bee attracted to them keeping me aware from the root of attachment and ignorance which is very powerful. The impostors are like stars outshone by the sun like Guru. The sins are hot like the fire but the Guru cools this and is like the radiance of the moon. Guru Nanak Dev Ji is the destroyer of all impediments that obstruct his devotees and forever grants bliss. 1.

Bhai Bala Ji says -

Couplet - The beautiful life story of the Lord manifest as Sri Guru Nanak Dev Ji is being beautifully expounded while he grows like a blossoming flower showing its glory during the rainy season. 2.

Quatrain - The beautiful soft leaved trees are showing their glory and the multi coloured plants continued to show their beauty. In this season the victorious Basant king returns with his army and the females prepare for the arrival of their partners by decorating themselves with make up longing to eradicate the strain of separation. 3.

The leaves from the forest trees fall off and the red flowers are blooming everywhere. The warriors wearing red coloured clothing are ready to go into battle. 4.

Seeing the mango's growing in the groves the king is becoming pleased so that the nightingale chirps with its beautiful voice. The mind is crying out the details of the Basant (rainy season) king. The females seeing the anger that the males have in them are kicking them out of their land. 5.

Seeing the colour of the flowers the bees collect their sustenance from them. It seemed as if there was an orchestra and singers in front of the metaphorical king Basant. 6.

The birds are singing beautifully as if they were bards singing the praise of the metaphorical king Basant. The air blows the fragrance on the females to the men to assist in ending their separation. 7.

New flowers coloured white, black, red and yellow are standing and are blooming giving great glory. Small branches are sprouting on the trees as if they are the aigrette on the crown of the King of Basant. 8.

In this way the jungle looks beautiful and is where Sri Guru Nanak Dev Ji walks through daily. The residence of virtues Sri Guru Nanak Dev Ji in the month of Vaisakh is grazing his cattle there. 9.

By seeing the new green grass Sri Guru Nanak Dev Ji grazes the cattle there. When the day had come to midday and the sun was shining very bright. 10.

Sri Guru Nanak Dev Ji was tired and whilst grazing the cattle found a place to rest. Seeing such a lovely tree and its shade Sri Guru Nanak Dev Ji decided to rest. 11.

A cool fragrant breeze was blowing and Sri Guru Nanak Dev Ji collected some soft leaves and spread a white sheet over them. On top of this Sri Guru Nanak Dev Ji the granter of mercy lay to rest. 12.

Sri Guru Nanak Dev Ji closed his eyes and went to sleep. Sri Guru Nanak Dev Ji is the eradicator of conscious problems and had fallen asleep at this location. When six gharis had passed through sleep the shade of the tree moved. 13.

The Sun had gone in a western direction and the sun was shining on the face of Sri Guru Nanak Dev Ji. The sharp sun rays were going on the face of Sri Guru Nanak Dev Ji causing sweat which shined like the water on the flowering lotus blossom. 14.

It was like the moon was the face of Sri Guru Nanak Dev Ji out of which drops of ambrosial nectar were dripping. It was as if Sheshnag had realised in his heart that he should shield the sun from the Guru. 15.

Sheshnag is white like the milk of a cow and adopted the form of a snake to come to the location. Seeing the blissful face of Sri Guru Nanak Dev Ji he prostrated with love. 16.

He then circumbulated Sri Guru Nanak Dev Ji three times (this was done to give his mind body and soul to the Guru). He stood close to the face of Sri Guru Nanak Dev Ji and spread his hood which looked like a stream from the Ganges river. 17.

In this way the white hood of Sheshnag was getting great glory as if it was like the ocean. The shadow of the hood covers the face of Sri Guru Nanak Dev Ji and he does not move as if he was insentient. 18.

In this way some time elapsed and he gave shade to Sri Guru Nanak Dev Ji with great pleasure. At this time Rai Bular was returning with soldiers to Talwandi. 19.

He arrived close to the location where Sri Guru Nanak Dev Ji was asleep, here his fortune blossomed as well as the return of his great deeds. He was escorted by an army on beautiful horses and had great desire to return home. 20.

When he saw this snake he assumed that someone was using a sheet to cover themselves from the sun. He wondered why they had given up the shade of the tree for the shade of the sheet? 21.

He continued to think in this manner until he got closer to Sri Guru Nanak Dev Ji he heard the hissing of the Snake and realised it wasn't a sheet but a snake. He Saw that it was a snake with a big hood which was spread very wide. 22.

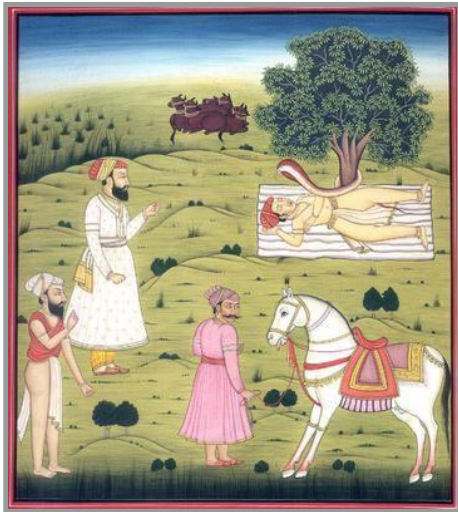
Thinking about what to do the mind of Rai Bular became encompassed with mercy. he thought 'If this child is the die the snake will eat it. If this person is to live then he is a divine manifestation and the white snake is serving them.' 23.

He sent his servant to go and inspect further, when he did this the snake slid away into a whole into the ground. Rai Bular stopped his horse and got off to see further, what amazing feat he has just witnessed. 24.

When he went close he heard the noise of the horses which woke Sri Guru Nanak Dev Ji. The eyes of Sri Guru Nanak Dev Ji opened as if they were the blooming of two lotus blossoms. The eyes are like the bee which stays close to the blossom. 25.

Sri Nanak Parkash - Post 099

Wednesday, July 21, 2010



Above is an image of the divine incident where Sheshnag covered Sri Guru Nanak Dev Ji's face from the sun providing adequate shade with his hood.

Below continues the translation of the eleventh Adhyai of the Sri Nanak Parkash.

When Sri Guru Nanak Dev Ji realised that Rai Balar was on horseback close to him. He was closely followed by his army. Sri Guru Nanak Dev Ji got up and bowed his head to Rai Bular due to him being his elder. Sri Guru Nanak Dev Ji is the being who destroys the sins in the age of Kaljug. 26.

Rai Bular who was the carer of the village got off his horseback and hugged Sri Guru Nanak Dev Ji. With great love he embraced Sri Guru Nanak Dev Ji and kissed his forehead. 27.

In his mind was great love for Sri Guru Nanak Dev Ji and realised that he was some divine manifestation. After this day he kept firm faith in this conviction and never wavered. 28.

He understood that Guru Nanak Dev Ji was God and with his mind bowed to the feet of Sri Guru Nanak Dev Ji. He became so imbued with love in that moment that he was unable to speak. He realised that the Guru was the divine liberator. 29.

Rai Bular got on his horse and left but found all his hair was standing on end. He went back to his house very pleased and sat down. In his mind he is deliberating that this child (Sri Guru Nanak Dev Ji) will be able to cut the cycle of transmigration for everyone. 30.

When Sri Guru Nanak Dev Ji leaves his childhood and became youthful I will make a supplication to him and sing his praises. To have a glimpse of the Lord is essential to the Yogis I will ask for this great elevated position. 31.

My previous fortunes have come into existence and for this reason the Lord has manifest in an area close to me. To meet and speak to the Lord cannot be summed up by the Hindu and Semitic scriptures. 32.

He sent his servant to go and get Baba Kalu Ji and when he came with great devotion he sat him close to him. He said, "Baba Kalu Ji do not every get angry with your child as he is a divine manifestation who has entered your house." 33.

"Understand that a great fortune from your previous lives has become manifest. There is no other that I have seen like you. Whatever food or clothes he desire should be given to Sri Guru Nanak Dev Ji and never upset him in any way." 34.

"Never say anything bad to your son and understand him to be the Lord." The Rai Bular told Baba Kalu Ji explained the incident with the snake. 35.

"The sun was bright and the snake using his hood provided shade for Sri Guru Nanak Dev Ji. Once Sheshnag saw us he disappeared." Baba Kalu Ji did not really show faith in the incident and replied, "Really, if he has got any powers we will realise soon." 36.

Saying this Baba Kalu Ji did not adopt this incident with any firm faith and left the house of Rai Bular. This was due to being enveloped by the attachment of Maya. In the way it traps one into their worldly work is the same as an individual controlling the instrument being played. 37.

What is both praise and fault to a puppet? Who can be happy or angry with a puppet? The work of Maya is in accordance to the will of Sri Guru Nanak Dev Ji and only through his desire Maya works to elude beings. 38.

Baba Kalu Ji arrived home very happy and lovingly embraced Sri Guru Nanak Dev Ji who was the sign of the Bedi lineage. Sri Guru Nanak Dev Ji daily grazes the cattle which pleases Baba Kalu Ji and the incident with the snake pleases Rai Bular. 39.

Due to this Sri Guru Nanak Dev Ji is pampered/loved by Baba Kalu Ji and seeing the child soothes his eyes. From that day the praise of Sri Guru Nanak Dev Ji was existent from one house to another. 40.

Wherever men and women meet they speak between themselves about the snake incident. With great love Rai Bular embraced the child and praised him in his house. 41.

The son of Baba Kalu Ji is a powerful manifestation and controls his powers on his own without giving away his true abilities. In this way the season of Basant passed with Sri Guru Nanak Dev Ji grazing the cattle. 42.

Then the hot seasons began with the sun blazing in all four directions. In this month the ground is heated like the heart of someone who is jealous. 43.

The hot air is blowing which is heating the men and women at the time like a foolish person talking slanderous about another making their hearts heated. 44.

The Rays of the sun are sharp/hot causing the small pond of water to evaporate and cause pain to the animals living in the water. In the way a person of the world lives without meditating on the name of God they remain trapped in the cycle of births and deaths. 45.

Sri Nanak Parkash - Post 100

Thursday, July 22, 2010



Above is a picture of Sri Guru Nanak Dev Ji being shielded from the sun's rays by Sheshnag.

Well we are already on our 100th post for the Sri Nanak Parkash translation. Let's hope that I have the ability to continue this task.

Below is the concluding translation from the eleventh Adhyai.

When the water evaporates all that is left is mud in the ground and when that is dried the land splits and this is a lesson in devotion and

love being provided. The mud is saying without my beloved water I have become cracked so all people without the love of God why hasn't your heart split/broken? In the way a large amount of dust with wind can create a dust storm swirling like a being who does not have a complete Guru. 46.

The water seen from an optical illusion caused by heat animals run towards it without any content. In this way the mind runs after the lustful desires for its pleasure but it does not ever become fully satisfied. 47.

The animals and birds look for the shade from the trees provided. By finding the shade they sit in bliss as a being who is looking to become a student desiring to meet the Lord finds bliss in the Satsangat. 48.

The cold water is liked by all beings during the hot season so is the holy words of Gurbani. These are the characteristics of this hot season that the Lord of the world Sri Guru Nanak Dev Ji is enjoying his life. 49.

Where there is the shade of a tree that is where Sri Guru Nanak Dev Ji is grazing his cattle. Where there is cold water and cold houses is the location where Guru Nanak Dev Ji plays his games. 50.

He spends the whole day playing in the jungle and the night at home. The dust from taking the cattle out becomes attached to the skin of Sri Guru Nanak Dev Ji as if there was a speck of dust on a lotus blossom. 51.

Mata Tripta Ji puts Sri Guru Nanak Dev Ji on her lap and becomes exalted in doing so. She cleans his face with complete motherly love and stares at his face. Whilst doing this she says lovable things such as, "O Sri Guru Nanak Dev Ji you should not graze the cattle in the jungle anymore." 52.

"The sun is very sharp and it affects your skin by making it go pale as your skin colour was beautiful before. By walking in the jungle your skin is being effected so you should play happily in the village." 53.

"You spend all of your day in the jungle but we wish to have a glimpse of you all the time. Now our employee will graze the cattle in order to prevent our separation with you." 54.

Mata Tripta Ji showed her motherly love to her son Sri Guru Nanak Dev Ji when Baba Kalu Ji arrived in the house. Baba Kalu Ji said, "He is the only son in our household and we have made him the protector of our cattle." 55.

"He spends all of his day in the jungle and for this reason he seems to be steeped with dispassion. So from now on we will not send our son to graze the cattle as we do not want his limbs to become sore from this work." 56.

When both the husband and wife agreed to the same ideal their love with their child increased. Then Sri Guru Nanak Dev Ji was no longer sent into the jungle, instead his mother and father took bliss from the fact that their son was at home. 57.

Couplet - Sri Guru Nanak Dev Ji is the ocean of bliss and is very intelligent. The manifestation of his great form is evident in the world. In order to reveal the name of God to the world the body of the Guru is increasing in size. 58.

The eleventh Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is about the event of Rai Bular gaining faith in Sri Guru Nanak Dev Ji has now been completed.

Sri Nanak Parkash - Post 101

Friday, July 23, 2010

Below commences the twelfth Adhyai of the Sri Nanak Parkash by Kavi Santokh Singh Ji into the life story of Sri Guru Nanak Dev Ji. Adhyai 12

ਦੇਹਰਾ ।
ਸ੍ਰੀ ਚੰਡੀ ਖੰਡਨ ਦੁਸ਼ਟ ਭੁਜ ਦੰਡਨ ਬਰਬੰਡ ।
ਜਗ ਮੰਡਨ ਪਦ ਬੰਦਨਾ ਜਾਂ ਕੇ ਤੇਜ ਪ੍ਰਚੰਡ
॥੧॥

Couplet – (This invocation is to the power of the Lord known as Chandi) you are very fast to cut and kill the demons (the five evils) and your arms are hard like sticks. You are the bestower of boons and the creator of the world. Due to this I bow at your feet. 1.

ਸ੍ਰੀ ਬਾਲਾ ਸੰਧੁਰੁ ਵਾਚ ।
ਚੌਪਈ ।
ਕਹਿ ਬਾਲਾ ਸ੍ਰੀ ਅੰਗਦ ਗੁਰੁ ਜੀ । ਸੁਨਹੁ ਕਥਾ ਨਾਸ਼ਕ ਤ੍ਰੈਜੁਰ ਕੀ ।
ਬਹੁਰੇ ਰਿਤੁ ਪਾਵਸ ਸੁਭ ਆਈ । ਗਗਨ ਬੀਚ ਬਾਦਰ ਦ੍ਰਿਸ਼ਟਾਈ
॥੨॥

Bhai Bala Ji is saying-

Quatrain- Bhai Bala Ji said to Sri Guru Angad Dev Ji, "Listen to this life story of Sri Guru Nanak Dev Ji who is one to eradicate all three types of distress. Then later came the rainy season and the sky was filled with numerous clouds." 2.

ਭਾਗ ਜਗੇ ਪੂਰਬ ਜੱਗਿਆਸੀ । ਜਿਉਂ ਤਨ ਧਰਤਿ ਸੰਤ ਸੁਖਰਾਸੀ ।
ਚੜੀ ਘਟਾ ਕਾਲੀ ਜਿਵ ਕਾਲੀ । ਪਰਨੇ ਬੱਜ੍ਰ ਬਜਾਵਤਿ ਤਾਲੀ ॥੩॥

The clouds came as if a devotee's previous fortune had become manifest and a great soul had come to protect the world. The dark clouds had appeared as if the goddess Kali was coming and the lightening was like her way of fighting in a battle. 3.

ਸਾਸਨਪਾਕ ਸਰਾਸਨ ਜੇਉ । ਬਾਂਕੀ ਭ੍ਰਿਕੂਟੀ ਲਖਿਯਤਿ ਸੇਉ । ਅਤਿ
ਕਰਕਨ ਜਿਹ ਕੀ ਕਲਿਕਾਰੀ । ਡਰਤਿ ਅਸੁਰ ਸੇ ਮੇਚਕ ਬਜਾਰੀ ॥੪॥

The brows of Kalka are bent like the bow belonging to Indar. The way lightning sounds and creates thunder is the same way Kali is screaming. In the way when lightning strikes all snakes hide, in the same way when Kali strikes all the demons run in fear. 4.

ਹੋਤਿ ਘੋਖ ਜਿਹ ਗਰਜ ਸੁਹਾਵਤਿ । ਅਮਰ ਮਯੂਰ ਹਰਖ ਉਪਜਾਵਤਿ
। ਚੰਚਲ ਜੇ ਚੰਚਲਾ ਚਮਕਾਵਤਿ । ਪਾਨ ਕ੍ਰਿਪਾਨਹਿ ਲਏ ਨਚਾਵਤਿ
॥੫॥

Kali strikes like the thunder from the clouds in a battlefield. In the way the peacocks enjoy the thunder in the same way the demi gods enjoy watching Kali in the battlefield. The lightning is so fast that it causes a beautiful scene like the flashing of the sword held by Kali. 5.

ਦੰਦ ਪੰਕਤੀ ਸੁਭਤਿ ਬਲਾਕਾ । ਸ਼੍ਰਾਮ ਸਰੂਪ ਬਨਜੇ ਅਸ ਤਾਂਕਾ ।
ਮਿਲਿ ਦਾਦੁਰ ਬਹੁ ਸ਼ਬਦ ਪੁਕਾਰਾ । ਮਨਹੁ ਪਢਤਿ ਬਾਲਿਕ ਚਟਸਾਰਾ
॥੬॥

In the way the herons come out in the lightening are like the teeth of Kali who is a black/dark form. At that moment all the frogs converge together and croak very loudly as if someone was in a temple praying loudly. 6.

ਜਰ ਤੇ ਜਰ ਗਯੇ ਜੂਹ ਜਵਾਸਾ । ਜਿਉਂ ਹਰਿ ਭਜਨ ਹੋਤਿ ਅਘ ਨਾਸਾ
। ਮਿਲਿ ਸਰਿਤਾ ਸੇ ਜੇ ਲਘੁ ਨਾਲਾ । ਸਿੰਧੁ ਸਰੂਪ ਭਏ ਤਿਹ ਕਾਲਾ
॥੭॥

The uncultivated grass dies when the rain starts to fall in the same way sin eradicates due to an individual's meditation. In the way the small streams meet with rivers they all take the form of the ocean when they merge with it losing their own identity. 7.

ਬ੍ਰਹਮ ਗਿਆਨ ਭੇ ਜੈਸ ਮੁਮੋਖੁ । ਬ੍ਰਹਮ ਰੂਪ ਹੋਵਤਿ ਬਿਨ ਦੇਖੁ ।
ਤਜਿ ਮ੍ਰਿਯਾਦ ਉਛਰੇ ਲਘੁ ਤਾਲਾ । ਜਿਉਂ ਸ੍ਰੀ ਮਦ ਤੇ ਨੀਚ ਕੁਚਾਲਾ ॥੮॥

In the way a salvation desiring devotee obtains divine knowledge and becomes the form of God and loses their own identity. The small ponds of water were forgotten as if they were beings who had accepted the path of Maya. 8.

ਉਡਤਿ ਧੂਰ ਜੇ ਸਗਲ ਬਿਲਾਨੀ । ਜਿਉਂ ਸਤਿਗੁਰ ਮਿਲ ਕੁਮਤਿ ਨਸਾਨੀ
। ਪੰਥੀ ਚਲਤਿ ਧਾਮ ਬਿਸਰਾਮੇ । ਜਿਉਂ ਮਨ ਬਿਰੁ ਸਿਮਰਤਿ ਹਰਿਨਾਮੇ
॥੯॥

The dust had all settled due to the rain that was falling in the way one meets the Guru and their ego becomes settled and content. People are remaining at home due to the rain causing mud as those who have become engrossed in the meditation of God's name had become settled. 9.

ਜਿਉਂ ਲੀਲਾ ਕੀਨੀ ਰਿਤੁ ਬਰਖਾ । ਤਿਉਂ ਮੈਂ ਕਹਿਹੋਂ ਸੁਨਹੁ ਸੁ ਹਰਖਾ
। ਏਕ ਦਿਵਸ ਕਾਲੂ ਲੇ ਅੰਕਾ । ਕਰਿ ਦੁਲਾਰ ਪਿਖਿ ਬਦਨ ਮਯੰਕਾ
॥੧੦॥

In the way this rain is being played out I will describe the life of Sri Guru Nanak Dev Ji with great happiness so please listen attentively. One day Baba Kalu Ji sat Sri Guru Nanak Dev Ji on his lap and with paternal love was looking at the moonlit radiance of Sri Guru Nanak Dev Ji's face. 10.

ਬਚਨ ਕਹਤਿ 'ਸੁਤ ! ਤੂੰ ਭਾ ਸਯਾਨਾ । ਅਬ ਨ ਕਰਤਿ ਗੋ ਸੰਗ ਬਨ ਜਾਨਾ
। ਉਭੈ ਬ੍ਰਿਖਭ ਨਿਜ ਅਉਛਕ ਮਾਹੀ । ਲੇਹੁ ਨਿਕਾਸ ਤਰੁਨ ਜੇ ਆਹੀ
॥੧੧॥

Baba Kalu Ji said, "O son you are very intelligent now and for this reason you do not go with the cattle to the jungle. My wish is that you take two of the bulls from the ranch." 11.

ਲਾਂਗੁਲ ਸੰਗ ਬਹੁਰ ਕਰਿ ਕਾਮਾ । ਬੀਜ ਸੁ ਲੈਹੁ ਸਵਾ ਮਨ ਧਾਮਾ ।
ਜਾਇ ਰਾਹੀਏ ਖੇਤ ਨਿਰਾਲਾ । ਕਰਹੁ ਨੀਰ ਸੋ ਤਿਹ ਪ੍ਰਤਿਪਾਲਾ ॥੧੨॥

"You should plough the land and stay close to home. Take a mound and a quarter from the house and start sowing your own field. It is your responsibility to take care of this field." 12.

ਮ੍ਰਿਗ ਪਸ਼ੁਅਨ ਕੇ ਹੁਇ ਰਖਵਾਰੇ । ਕ੍ਰਿਪਿ ਪਕਾਇ ਕੀਜੈ ਖਲਵਾਰੇ
। ਜੇ ਅੰਨ ਆਨਹੁ ਬਹੁ ਇਕ ਬਾਰੀ । ਰਖ ਦੇਵੋਂ ਕਾਮੋਂ ਦੁਇ ਚਾਰੀ
॥੧੩॥

"You have to protect it from deer and all other animals so that it doesn't get ruined. If you are to bring the produce from the field into the house then I will increase your number of workers." 13.

ਅਸਬਿਧਿ ਕੀ ਕ੍ਰਿਤਿ ਕਰਹੁ ਨਿਬਾਰੀ । ਅਤੁਟ ਹੋਇ ਸਭਿ ਕਿਛ ਘਰ ਮਾਹੀ '
। ਸ੍ਰੀ ਨਾਨਕ ਸੁਨਿ ਕਰਿ ਪਿਤ ਬਾਨੀ । ਜੇ ਧਨ ਤ੍ਰਿਸ਼ਨਾ ਮਹਿ ਲਪਟਾਨੀ
॥੧੪॥

"So carry out this type of work and your house will become plentiful." Sri Guru Nanak Dev Ji heard the words of his father which were all about the desire of material objects. 14.

'ਸੁਨਹੁ ਪਿਤਾ ਜੀ ! ਆਇਸੁ ਜੈਸੀ । ਕਰਹੁ ਆਪ ਹੋਂ ਕਰਿਹੋਂ ਤੈਸੀ '
। ਤਬ ਕਾਲੂ ਦਿਯ ਬੀਜ ਤੁਲਾਯਾ । ਇਕ ਕਾਮਾ ਸੁਤ ਸੰਗ ਰਲਾਯਾ
॥੧੫॥

Sri Guru Nanak Dev Ji said, "O father as you request I will do." Baba Kalu Ji weighed the seed and put one of his workers to assist Sri Guru Nanak Dev Ji. 15.

ਲਾਂਗੁਲ ਬੀਜ ਲਏ ਕਰ ਦੇਉ । ਵਾਹੁਣ ਗਏ ਭੂਮਿਕਾ ਸੋਊ । ਕਹੂੰ
ਕਹੂੰ ਕਾਢੇ ਸੀਆਰਾ । ਜਿਤੇ ਬੀਜ ਦਿਯ ਸਭਿ ਬਿਸਤਾਰਾ ' ॥੧੬॥

He took both the plough and the seeds and went to plough the land. Sri Guru Nanak Dev Ji sometimes personally ploughed the land and spread the seed out in the field. 16.

ਭਈ ਸੰਝ ਆਏ ਨਿਜ ਸਦਨਾ । ਕਾਲੂ ਪਰਫੁੱਲਤਿ ਪਿਖਿ ਬਦਨਾ ।
ਸ੍ਰੀ ਗੁਰੂ ਕਰ ਮਹਿ ਬਰਕਤ ਭਾਰੀ । ਕਿਹ ਮਹਿ ਸ਼ਕਤਿ ਸੁ ਕਰਹਿ ਉਚਾਰੀ ॥੧੭॥

When the evening came Sri Guru Nanak Dev Ji returned to his house and on seeing Sri Guru Nanak Dev Ji's face Baba Kalu Ji bloomed. In the hands of Sri Guru Nanak Dev Ji is a great blessing and who has the knowledge to say what it is? 17.

ਦਿਵਸ ਤੀਸਰੇ ਭੀ ਸਬਜਾਈ । ਜਨੁ ਅਵਿਨੀ ਨਿਜ ਅਨਦ ਜਨਾਈ
। ਕਾਲੂ ਜਾਇ ਕ੍ਰਿਖੀ ਜਬ ਦੇਖੀ । ਸਘਨ ਉਗੀ, ਭਾ ਮੇਦ ਵਿਸੇਖੀ
॥੧੮॥

In the third day the seed sprouted to show its greenery. As the earth was so pleased to see Sri Guru Nanak Dev Ji sowing seeds that it made the seed sprout so quick. When Baba Kalu Ji went to see the field he was very pleased. 18.

ਹੋਇ ਤਾਤ ਮਮ ਵਡ ਕ੍ਰਿਖਿਕਾਰਾ । ਦਿਉ ਬਸਾਇ ਇਕ ਗ੍ਰਾਮ ਨਿਰਾਰਾ ।
ਨਿਪਜਾਵਨ ਧਨ ਅਨਿਕ ਬਿਧਿਨ ਸੋ । ਅਯੋ ਕਰਤਿ ਚਿਤਵਨ ਨਿਜ ਮਨਸੋਂ
॥੧੯॥

He thought to himself, 'My son Nanak will be a great land owner. He will create his own village. He can earn money through a variety of methods.' These are the thought going through Baba Kalu Ji's mind on his way home. 19.

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਰਿਦੇ ਵਿਚਾਰੀ । ਧਨ ਤ੍ਰਿਸ਼ਨਾ ਦਿਨ ਪ੍ਰਤਿ ਪਿਤ ਭਾਰੀ ।
ਯਾਂ ਤੇ ਅਬ ਹੀ ਬਨਹਿ ਨਿਬੇਰੇ । ਧਨ ਖਟਣੇ ਕੋ ਮਿਟਵੈ ਝੋਰੇ ॥੨੦॥

Sri Guru Nanak Dev Ji thought to himself, 'My father's desire for worldly wealth is increasing daily and I need to stop this right now. This is my father's desire and I need to stop this quickly.' 20.

ਬੈਸੇ ਬਹੁਰ ਖੇਤ ਰਖਵਾਰੀ । ਬਰਜਹਿ ਕਿਸ ਨ ਚਰਹਿ ਪਸੁ ਝਾਰੀ ।
ਰਾਸ਼ਤ ਬੜਵਾਰੋ ਮ੍ਰਿਗ ਬਿੰਦਾ । ਚਰਤਿ ਖੇਤ, ਰਹਿ ਬੈਸ ਅਨੰਦਾ
॥੨੧॥

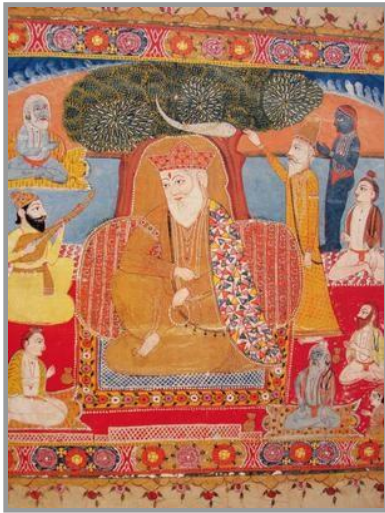
When Sri Guru Nanak Dev Ji sits down to rest from the work in the field, he does not stop any of the wondering animals from entering the field. There are some horse, cows and deer's all entered the field and are not prevented. He sits in bliss watching. 21.

ਦਿਨ ਦੋਇਕ ਮਹਿੰ ਦੀਨਿ ਨਬੇਰੀ । ਇਕ ਨ ਬੂਟ ਜਹਿ ਸਘਨ ਘਨੇਰੀ ।
ਕਾਲੂ ਗਯੋ ਬਿਲੋਕਨ ਖੇਤੁ । ਢਿਗ ਬੈਠੇ ਬੇਦੀ ਕੁਲ ਕੇਤੂ ॥੨੨॥

In one or two days the animals ate everything in the field, not even one plant remained intact. Baba Kalu Ji went to see the field and saw Sri Guru Nanak Dev Ji sat close to it." 22.

Sri Nanak Parkash - Post 102

Monday, September 06, 2010



Above is an image of Sri Guru Nanak Dev Ji surrounded by holy saints.

Apologise for the lack of updates for the past month I have been busy with other projects and with the Sadhus in the UK. I will try to do extra bits now to make up for the month away.

Below continues the parsang from the 12th Adhyai.

ਫਿਰੈ ਕਿਦਾਰ ਮੱਧ ਪਸੁ ਬਿੰਦਾ । ਕਿਸੈ ਨ ਬਰਜੈ ਆਨੰਦ ਕੰਦਾ ।
ਅਸ ਬਿਧਿ ਦੇਖਿ ਕ੍ਰੋਧ ਭਾ ਕਾਲੂ । ਮੁਖ ਬੋਲਤਿ ਦੁਰਬਚਨ ਬਿਸਾਲੂ ॥੨੩॥
Then a large number of cattle were moving freely and Sri Guru Nanak Dev Ji is the cloud of bliss who allowed them to do so openly. Seeing this Baba Kalu Ji got very angry at seeing this and started to say

some very harsh words. 23.

ਮੰਦ ਭਾਗ ਮੈਂ ਅਪਨ ਨਿਹਾਰਾ । ਤੂੰ ਸੁਤ ਜਨਮਯੋ ਸਦਨ ਉਜਾਰਾ ।
ਆਰਬਲਾ ਲਘੁ ਮਹਿ ਤਵ ਚਾਲੀ । ਵਸਤੁ ਖੋਇ ਕਿਯ ਆਲਯ ਖਾਲੀ
॥੨੪॥

"I am witnessing by bad fortune by having you born into my household as you are destroying everything. Since a young age I have watched you in the same manner emptying the house by losing everything we owned." 24.

ਉਚਿਤ ਕਮਾਵਨ ਅਬ ਭੀ ਬੈਸਾ । ਕਰਨ ਕੁਕਾਜ ਲਗੇ ਪੁਨ ਐਸਾ । ਮੁਝ
ਪਸ਼ਚਾਤ ਖਾਹਿੰ ਕ੍ਰਿਤ ਕਰਿ ਕੇ । ਰਲੋਂ ਫਕੀਰਨ ਸੇ ਤਜਿ ਘਰ ਕੇ ॥੨੫॥

"This I your age to earn a living but your actions are not rewarding in any way. After I die how are you going to support your family? It looks to me like you will leave your house and wonder with the saints." 25.

ਹੋਰਿ ਹੋਰਿ ਕਹਿ ਵਾਕ ਕਠੋਰਾ । ਲਖਿ ਕੁਚਾਲ ਕੇ ਰੋਸ ਨ ਥੋਰਾ
। 'ਤੁਝ ਜਨਮੇ ਤੇ ਕੇ ਗੁਣ ਮੋਹੀ । ਯਾਂ ਤੇ ਭਲੇ ਰਹਤਿ ਮੈਂ ਯੋ ਹੀ
॥੨੬॥

Baba Kalu Ji kept on looking at Sri Guru Nanak Dev Ji and continued his bad words towards the child Guru. Seeing the actions of Guru Sahib, Baba Kalu Ji grew very angry. "What was the benefit of having you born into my family? I would have been better off if you were not even born into my house." 26.

ਇਕ ਸਪੁਤ ਬਹੁ ਦਰਬ ਕਮਾਵਹਿ । ਤੂੰ ਅਸ ਭਾ ਜੋ ਬਾਦ ਗਵਾਵਹਿ ।
ਜਾਇ ਨਗਰ ਪੁਨ ਦਿਜਬਰ ਸਦਨਾ । ਉਪਾਲੰਭ ਕੇ ਕਹਿ ਬਚ ਬਦਨਾ ।
॥੨੭॥

"Usually any family that has one son gains much wealth through his vocation but you are wasting your life away." Then Baba Kalu Ji left and made his way to Pandit Hardayal Ji's house whilst seething with anger to utter such harsh words. 27.

ਬੇਦ ਪੁਰਾਣ ਸਭੇ ਤੁਮ ਝੂਠੇ । ਸੂਧੇ ਕਹਉ ਹੋਤਿ ਹੈਂ ਪੂਠੇ । ਕਿਧੋਂ ਨ
ਤੁਮ ਤੇ ਜਾਤ ਬਿਚਾਰੇ । ਕਿਧੋਂ ਹਰਖ ਹਿਤ ਪਾਜ ਉਚਾਰੇ ॥੨੮॥

Baba Kalu Ji said to Pandit Hardayal, "The scriptures such as the Vedas and Purans are all false. From what you have said the opposite is occurring. Either you do not understand it or have read them wrong. Maybe you have just been telling me lies!" 28.

ਭਲੀ ਛਤਰ ਕੀ ਦੀਨਿ ਵਡਾਈ । ਪੂਰਬ ਐਸ਼ਰਯ ਜਾਸ ਘਟਾਈ ।
ਅਬ ਬੀਜਯੋ ਸਭਿ ਖੇਤ ਨਿਪਾਤੁ । ਪਸੁ ਚਰਵਾਇ, ਨ ਕੀਨੀ ਤ੍ਰਾਤੁ ॥੨੯॥

"You told me that a canopy of greatness will be aloft over my sons head but he has reduced our greatness already. He had sown a field but that has now been destroyed and is without any greenery. He grazes the cattle but is not aware of what they are doing." 29.

ਜਬ ਕੋ ਜਨਮਯੋ ਇਨ ਸੁਧ ਲੀਨੀ । ਧਨ ਖੱਟਨ ਕੀ ਕ੍ਰਿਤ ਨ ਕੀਨੀ ।
ਖੇਯੋ ਸੰਚਯੋ ਪੂਰਬ ਮੇਰੇ । ਯਾਂ ਤੇ ਬਿਫਲ ਭਯੋ ਬਚ ਤੇਰੇ ' ॥੩੦॥

"From the day Sri Guru Nanak Dev Ji became manifest he has not done anything to earn a living. What I previously had in material wealth has slowly deteriorated. So what you prophesised for my son has all turned out to be false." 30.

ਬੋਲਯੋ ਬਚਨ ਬਿੱਪ੍ਰ ਪਰਬੀਨਾ । ਜਿਹ ਮਨ ਸ੍ਰੀ ਨਾਨਕ ਜਸ ਲੀਨ ।
'ਸੁਨਿ ਕਾਲੁ ! ਤੂ ਮੂਲਹੁ ਭੂਲਾ । ਸੁਤ ਸੁਸ਼ੀਲ ਤੇ ਨਿਤ ਪ੍ਰਤਿਕੂਲਾ
॥੩੧॥

Pandit Hardayal was very intellectually advanced and said the following in praise of Sri Guru Nanak Dev Ji, "O Kalu you seem to have forgotten everything from the beginning. You had great faith in my words but you seem to have lost your way again." 31.

ਬਾਰ ਬਾਰ ਮੈਂ ਤੁਝ ਸਮਝਾਯੋ । ਜਗਤ ਉਧਾਰਨ ਹਿਤ ਇਹ ਆਯੋ ।
ਭਗਵਤ ਗੀਤਾ ਸਾਰ ਵਿਚਾਰਾ । ਕਰੈ ਪਢੇ ਬਿਨ ਸ਼ਬਦ ਉਚਾਰਾ
॥੩੨॥

"Again and again I have tried to make you understand that he has come to the earth for the benefit of others. Look he explained the meanings of the Bhagawat Gita to you, he has not been educated by anyone but he continues to recite such wonderful utterances." 32.

ਜਿਨ ਮੇ ਕੋ ਸੁਭ ਦੀਨੋ ਗਿਆਨਾ । ਜਿਹ ਬਚ ਸੁਨ ਮਮ ਮਨ ਠਹਿਰਾਨਾ ।
ਲੋਕ ਉਧਾਰਨ ਕਰਹਿ ਅਨੇਕੁ । ਜਪਹਿ ਜਾਪ ਜੋ, ਪਾਇ ਬਿਬੇਕੁ ॥੩੩॥

"Look he bestowed on me divine knowledge and due to this my mind has stopped wondering. He will assist an infinite number of people and whoever meditates on the shabad given to them by Nanak they will gain divine knowledge." 33.

ਮੁਖ ਕੋ ਦੀਸਤਿ ਬਿਸਨੁ ਸਮਾਨਾ । ਕਲਾਵਾਨ ਸਭਿ ਸੁਭ ਗੁਣਖਾਨਾ ' ।
ਬਿੱਪ੍ਰ ਬਚਨ ਸੁਨਿ ਕਰਿ ਤਬ ਕਾਲੁ । ਸਦਨਹਿ ਆਯੋ ਰੋਸ ਬਿਸਾਲੁ
॥੩੪॥

"I see him as the form of the Lord who is controlling the world. He is very powerful and is the storehouse of all the great virtues." Baba Kalu Ji heard the words of Pandit Hardayal Ji and returned home still very angry in his mind." 34.

ਤਿਹ ਪਾਛੇ ਸ੍ਰੀ ਗੁਰ ਜਗਤੇਸ਼ਾ । ਰਹਤਿ ਉਦਾਸ ਦੁਰਾਏ ਬੇਸਾ । ਕੋ
ਕੋ 'ਕਲਾਵਾਨ' ਕਰਿ ਕਹਿਈ । ਜੋ ਸਤਿਸੰਗੀ ਮਾਨਵ ਅਹਿਈ
॥੩੫॥

After that Sri Guru Nanak Dev Ji the creator of the world remained dispassionate and hidden away. Only a few of the individuals in Talwandi liked to see an individual with supernatural powers and is a Satsangi of the Guru. 35.

ਨਰ ਮਤਿ ਮੰਦ ਨ ਲਖਿ ਸੁਖਕੰਦਾ । ਨਹਿ ਜਾਨਹਿ ਇਹ ਰੂਪ ਮੁਕੰਦਾ ।
ਵਹਿਰ ਨਗਰ ਤੇ ਬਿਟਪ ਜੁ ਦੂਰਾ । ਬਾਸੁਰ ਬੈਸਹਿ ਤਹਿ ਜਗ ਮੂਰਾ ॥੩੬॥

The people who have an impure mind are unable to comprehend that Guru Nanak Dev Ji is the root of complete bliss. They don't understand that he is the form of the liberating Lord. Outside of the village is a tree where Sri Guru Nanak Dev Ji used to sit under during the day. 36.

ਕਾਲ ਬਿਤਾਵਹਿ ਰਹਿਤਿ ਇਕਾਕੀ । ਬੋਲਣ ਮਿਲਨ ਨ ਲੋ ਸੁਧ ਕਾਕੀ
। ਏਕ ਦਿਵਸ ਪਾਦਪ ਦਲ ਸੁੰਦਰ । ਸਘਨ ਛਾਉਂ ਬੈਠੇ ਗੁਨ ਮੰਦਰ
॥੩੭॥

He sits on his own here and passes the time. He neither meets anyone nor talks. The tree is beautiful and full of leaves under which Sri Guru Nanak Dev Ji sits below. 37.

ਜਗ ਦਿਨ ਕੇ ਜੁਗ ਜਾਮ ਬਿਤਾਏ । ਦੁਖ ਮੋਚਨ ਲੋਚਨ ਅਲਸਾਏ ।
ਸੁੰਦਰ ਬਸਤ੍ਰ ਬਿਛਾਇ ਬਿਛੋਨਾ । ਪੌਢੇ ਪੁਨ ਅਨਕੰਪਾ ਭੋਨਾ ॥੩੮॥

When two pehirs of the day had passed the eyes of the Guru began to feel heavy. Sri Guru Nanak Dev Ji laid down a blanket and lied down on the blanket. 38.

ਦੋਇ ਮਹੂਰਤ ਜਬਹਿ ਬਿਤਾਵਾ । ਚਲਿ ਬੁਲਾਰ ਤਿਹ ਮਾਰਗ ਆਵਾ ।
ਪੇਖਿ ਅਚੰਭੇ ਮਨ ਬਿਸਮਾਨਾ । ਸ਼ੋਰ ਬਿਹੀਨ ਭਯੋ ਠਹਿਰਾਨਾ ॥੩੯॥

When four gharis had passed Rai Bular passed down the route to where Sri Guru Nanak Dev Ji was sleeping. He was surprised to see what he was witnessing he stopped and did not say anything. 39.

ਨਿਜ ਸੰਗੀ ਸੋ ਬਚਨ ਅਲਾਵਾ । 'ਦੇਖਹੁ ਅਚਰਜ ਏਹੁ ਸੁਹਾਵਾ'
। ਸੁੰਦਰ ਸੁਖਮੰਦਰ ਸੁਤ ਕਾਲੂ । ਸੋਯੋ ਅਜਮਤ ਜਾਸ ਬਿਸਾਲੂ
॥੪੦॥

Rai Bular said to his companions, "Look at this amazing event that is taking place around Nanak who is the beautiful son of Baba Kalu Ji. He has great powers even while he sleeps." 40.

ਢਰਿ ਗਾ ਸਭਿ ਪਾਦਪ ਪਰਛਾਵਾਂ । ਨਹੀਂ ਢਰਯੋ ਜਹਿ ਇਨ ਸੁਖ ਪਾਵਾ ।
ਨਿਸ਼ਚੇ ਕਲਾਵਾਨ ਅਵਤਾਰਾ । ਰਹਿਤਿ ਦੁਰਾਇ ਅਪਨਪੋ ਸਾਰਾ '
॥੪੧॥

"All of the shadows belonging to the other trees have moved but the shadow of the tree that Guru Nanak Dev Ji has not moved and has remained giving him shade. He is definitely a powerful manifestation who remains hidden." 41.

ਪਾਵਕ ਬੀਚ ਭਸਮ ਕੇ ਜੈਸੇ । ਤੇਜ ਨ ਲਖਯੋ ਪਰਤਿ ਹੈ ਕੈਸੇ ।
ਪਰ ਜੇ ਲਖਣਹਾਰ ਹੁਇ ਕੋਊ । ਤਿਹ ਨਿਕਾਸ ਸੀਤਹ ਖੈ ਸੋਊ
॥੪੨॥

"In the way that fire is subtly in your ash but cannot be comprehended. If there is anyone who understands this they can find it." 42.

ਤਿਉਂ ਇਸਕੀ ਸੇਵਾ ਜੋ ਕਰਿਈ । ਜਨਮ ਮਰਨ ਤਿਹ ਕਿਉਂ ਨਹਿ ਟਰਿਈ
। ਆਗੇ ਬਿਧਿ ਇਕ ਅਚਰਜ ਦੇਖੀ । ਸਰਪ ਛਾਉਂ ਕਿਯ ਪ੍ਰੀਤ ਵਿਸ਼ੇਖੀ
॥੪੩॥

"The Guru will not remain hidden and whoever serves him why won't their cycle of life and death be cut? I already had seen a great feat where a snake had provided shade for the Guru." 43.

ਅਸਥਿਰ ਰਹੀ ਤਰੇਵਰੁ ਛਾਯਾ । ਅਚਰਜ ਹੀ ਜੁਗ ਬਾਰਿ ਲਖਾਯਾ
' । ਅਸ ਕਹਿ ਬੰਦੇ ਦੇਨੋ ਹਾਥਾ । ਬੰਦਨ ਕਿਯ ਧਰਿ ਕੈ ਧਰ ਮਾਥਾ
॥੪੪॥

"Now I am witnessing a tree continually giving shade against the sun. From both of these incidents it created great surprise and wonder." After saying this he folded both hands and bowed his head on the earth he was standing at. 44.

ਹਟਯੋ ਦੂਰ ਤੇ ਸ਼ਰਧਾ ਧਾਰੀ । ਗਮਨਯੋ ਨਗਰ ਹੋਤਿ ਰਤਿ ਭਾਰੀ ।
ਸੁਭ ਬਿਧਿ ਕਰਤਿ ਸੰਕਲਪ ਵਿਕਲਪਾ । ਦਿਨ ਪ੍ਰੀਤਿ ਜਿਹ ਕੋ ਹੁਇ ਭ੍ਰਮ ਅਲਪਾ ॥੪੫॥

With great faith he turned around and headed back to the village with increasing love and affection in his heart. He is wondering and pondering over scepticism and lowly eradicating them. 45.

ਸਦਨ ਜਾਇ ਬੈਸਯੋ ਹਰਿਖਾਈ । ਕਾਲੂ ਗਾ ਤਬ ਸਹਜਿ ਸੁਭਾਈ ।
ਸਾਦਰ ਤਿਹ ਸੁਭ ਠੌਰ ਬਿਠਾਯੋ । ਬਹੁਰ ਪ੍ਰੇਮ ਸੋ ਬਚਨ ਸੁਨਾਯੋ ॥੪੬॥

He was very pleased when he sat at home. Baba Kalu Ji went to see Rai Bular. Rai Bular sat him down with great respect spoke to him. 46.

'ਭੂਰ ਭਾਗ ਕੇ ਭਾਂਜਨ ਕਾਲੂ ! । ਅਸ ਸੁਤ ਜਨਮ ਭਯੋ ਨਿਹਾਲੂ ।
ਤਦਪਿ ਸੁਭਾਵ ਤੁਮਾਰ ਕਠੋਰਾ । ਕੌਰਾ ਕਬ ਨ ਬੋਲਿਯੋ ਥੋਰਾ ॥੪੭॥

"O Baba Kalu Ji you are of great fortune, to have such a son born in your house you should be exalted. Baba Kalu your attitude is very hard; never say anything bad to him." 47.

ਤਿਹ ਸਦਕਾ ਕਰਿ ਇਹ ਮਮ ਨਗਰੀ । ਪਾਵਨ ਹੋਤਿ ਬਸਤਿ ਸੁਖ ਸਗਰੀ ।
। ਭੂਲ ਨ ਕੀਜੈ ਕਬਹਿ ਅਨਾਦਰ । ਅਸਨ ਬਸਨ ਦੀਜੈ ਸੁਖ ਸਾਦਰ
॥੪੮॥

"Because of your son my village is being purified and people are living in bliss. Not even through forgetfulness do not scold your son. Make sure you give him food and clothing with bliss." 48.

ਜਾਮਾਂ ਮੋਹਿ ਤੁਰਕ ਕੋ ਆਹੀ । ਭੋਜਨ ਬਨੈ ਨ ਮਮ ਘਰ ਮਾਂਹੀ ।
ਨਤੁ ਰਾਖੋ ਸਾਦਰ ਨਿਜ ਸਦਮਾ । ਸੁਫਲ ਜਨਮ ਸੇਵੇ ਪਦ ਪਦਮਾ
॥੪੯॥

"I have been born into the Muslim faith so I am upset that he will not be able to partake from my food. Otherwise with great respect I would let him reside in my household and through his lotus feet one is able to gain a fruitful human birth." 49.

ਪੋਸ਼ਿਸ਼ ਸੁੰਦਰ ਦਿਉਂ ਬਨਿਵਾਈ । ਲੇ ਜਾਵਹੁ ਕਾਲੂ ! ਪਹਿਰਾਈ ।
ਜੇ ਆਵਹਿ ਤਿਨ ਕਾਜ ਪਦਾਰਥ । ਸੇ ਮੈਂ ਗਨਿ ਹੋਂ ਭਯੋ ਸਕਾਰਥ '
॥੫੦॥

"I will buy him the most beautiful clothing which I will give to you so that you can put it on him. Whatever material desires you need for him I will provide them so that my birth will be fruitful." 50.

ਸੁਨਿ ਬੁਲਾਰ ਕੀ ਅਸ ਬਿਧਿ ਬਾਨੀ । ਸ਼ਰਧਾ ਪ੍ਰੇਮ ਵਿਖੇ ਲਪਟਾਨੀ ।
ਬੋਲਯੋ ਹਾਥ ਜੋਰਿ ਤਯ ਕਾਲੂ । ਜਾਂ ਕੇ ਮਾਯਾ ਮੋਹ ਬਿਸਾਲੂ ॥੫੧॥

Baba Kalu Ji heard the loving words uttered by Rai Bular of love and faith. Baba Kalu Ji who had a great attachment to wealth folded his hands and said. 51.

‘ਤੁਝ ਕਰੁਨਾ ਕਰਿ ਮੁਝ ਘਰ ਸਰਬਾ । ਅਹੈਂ ਪਦਾਰਥਿ ਦਿਯ ਬਹੁ ਦਰਬਾ ।
ਕਿਸੂ ਵਸਤੁ ਕੀ ਕਮੀ ਨ ਮੇਰੇ । ਅਧਿਕ ਧਾਮ ਧਨ ਮਾਲ ਘਨੇਰੇ ॥੫੨॥

“Rai Bular because of your graciousness I have everything in my house. I have great wealth and material possessions. I do not lack anything in my house and have adequate wealth and fortune.” 52.

ਤਦਪਿ ਵਧਤਿ ਮੁਝ ਨਿਤ ਚਿਤ ਚਿੰਤਾ । ਨਿਸ ਦਿਨ ਬੀਤਹਿ ਗਟੀ ਗੁਨੰਤਾ
। ਤੁਮ ਨਾਨਕ ਕੀ ਕਰਤਿ ਵਡਾਈ । ਮੈਂ ਨ ਲਖੀ ਤਿਹ ਮਤਿ ਕਿਹ ਥਾਈ
॥੫੩॥

“However there is one thing that is increasingly worrying to me, the things that I have are depleting in numbers. You praise my son Nanak but I do not understand what he is thinking.” 53.

ਜਿਹ ਕ੍ਰਿਤ ਕੇ ਤਤਪਰ ਥਿਰੁ ਕੀਨਾ । ਕੇ ਨ ਸਵਾਰੀ, ਕੀਨੀ ਹੀਨਾ ।
ਪੂਰਬ ਬਹੁ ਘਰ ਵਸਤੁ ਗਵਾਈ । ਅਬ ਕਿਦਾਰ ਪਸੁ ਦੀਨਿ ਚਰਾਈ
॥੫੪॥

“Whatever vocation I have prepared him for he does not do properly. In his young years he kept on losing the items from the house and then I asked him to graze cattle but he ended up feeding all the harvest stock to the animals.” 54.

ਜਨਮੇ ਤੇ ਜਬ ਸੁਰਤਿ ਸੰਭਾਰੀ । ਤਨਕ ਨ ਧਨ ਕੀ ਕ੍ਰਿਤਿ ਸਵਾਰੀ ।
ਮਨ ਉਨਮੌਤਿ ਨ ਕਰਤਿ ਸਨੇਹੁ । ਵਹਿਰ ਨਗਰ ਬੈਸਹਿ ਤਜਿ ਗੇਹੁ ’
॥੫੫॥

“From birth he has taken control of his breaths but has not done anything to earn a living. He remains intoxicated and not involved in anything. He leaves his house and stays outside the village.” 55.

ਕਹਿ ਬੁਲਾਰ ‘ਤੁਵ ਮਤਿ ਅਨਜਾਨੀ । ਤਿਹ ਕੀ ਰੀਤਿ ਨ ਸਕਤਿ ਪਛਾਨੀ
। ਧਨ ਤ੍ਰਿਸ਼ਨਾ ਮਹਿ ਮਤਿ ਲਪਟਾਨੀ । ਗੁਨਨ ਗੁਢ ਕਿਉਂ ਸਕੇ ਪਛਾਨੀ
॥੫੬॥

Rai Bular said, “Baba Kalu Ji your mind is very ignorant. You are unable to comprehend his ways. Your mind is trapped in the lust for wealth so how can you understand his great way.” 56.

ਕਹਿਨ ਸੁਨਨਿ ਕਰਿ ਅਸ ਬਿਧਿ ਕਾਲੂ । ਚਲਿ ਆਲਸ ਆਯੋ ਤਤਕਾਲੂ
। ਕਰਨ ਲਗਯੋ ਕਾਰਜ ਨਿਜ ਜੇਊ । ਸੁਤ ਗੁਨ ਪਰਖਨ ਕਰਤਿ ਨ ਕੇਊ
॥੫੭॥

Baba Kalu Ji heard the response to his fears came home very quickly and fell into his household duties and not even pondering on his sons virtues for even a moment. 57.

ਦੋਹਰਾ ।

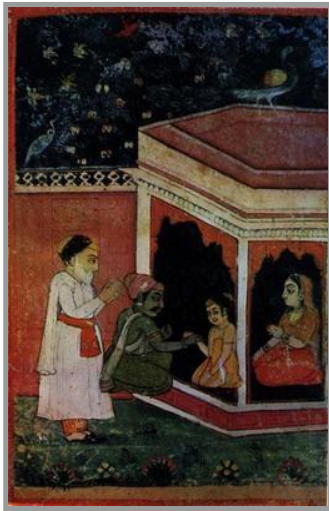
ਸ੍ਰੀ ਸਤਿਗੁਰੁ ਕਰਤਾ ਪੁਰਖ, ਅਸ ਬਿਧਿ ਕਰਤਿ ਬਿਲਾਸ ।
ਭਜਿ ਸੰਤੋਖ ਸਿੰਘ ਨਾਮ ਤਿਹ, ਤਜਹੁ ਆਨ ਕੀ ਆਸ
॥੫੮॥

Couplet – Sri Guru Nanak Dev Ji is the creator of the world and great Lord and continues his play in the village of Talwandi. Bhai Santokh Singh Ji says that a person should meditate on his name and leave all other support to adopt this support. 58.

ਇਤਿ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੂਰਬਾਰਧੇ 'ਖੇਤੀ ਬ੍ਰਿਖ ਛਾਯਾ' ਪ੍ਰਸੰਗ ਬਰਨਨੰ ਨਾਮ ਦ੍ਵਾਦਸ਼ਮੇ ਅਧਯਾਯ ॥੧੨॥
The twelfth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is about the shade of the tree has now been completed.

Sri Nanak Parkash - Post 103

Tuesday, September 07, 2010



Above is an image from the Janamsakhi relating to Adhyai 13 of the Sri Nanak Parkash when the doctor/physician (Vaid) came to diagnose Sri Guru Nanak Dev Ji.

Below is the complete thirteenth Adhyai of the Sri Nanak Parkash by Kavi Santokh Singh Ji where once again Maharaj utters beautiful Gurbani which is in the Sri Guru Granth Sahib Ji eternally for all to recall.

Adhyai 13.

ਦੇਹਰਾ ।

ਬੰਦੇ ਪਦ ਸ੍ਰੀ ਸਾਰਦਾ ਉਤਪਲ ਦਲ ਦੁਤਿ ਨੈਨ ।

ਉਰ ਦਾ ਸਰਿਤਾ ਸੁਮਤਿ ਕੀ ਬੀਚੀ ਜਿਹ ਬਰ ਬੈਨ ॥੧॥

Couplet – (Kavi Santokh Singh Ji is making an invocation) I fold both of my hands and prostrate at the feet of Saraswati

who is the goddess of knowledge. She has eyes like lotus blossoms and the knowledge she gives blossoms like a flower. You remain unattached to the world and are in the waves of Gurbani. 1.

ਚੋਪਈ ।

ਪਾਵਸ ਕਰਤਿ ਬਿਲਾਸ ਬਿਤਾਈ । ਬਹੁਰ ਨਵੀਨ ਅਪਰ ਰਿਤੁ ਆਈ ।

ਸੁੰਦਰ ਸ਼ਰਦ ਸਾਰਦਾ ਮਾਨੇ । ਬਦਨ ਚੰਦ੍ਰਮਾ ਬਿਮਲ ਪਛਾਨੇ ॥੨॥

Bhai Bala Ji says-

Quatrain – Then the next season commenced of Sarad which is the goddess of knowledge. This season is as unblemished as the moon. 2.

ਅੰਬਰ ਬਰ ਨੀਲਾਂਬਰ ਲੀਨਾ । ਜਾਂ ਕੇ ਸੁਭਤਿ ਪਯੋਧਰ ਪੀਨਾ ।

ਉਡਗਨ ਭੂਖਨ ਜਰੇ ਜਰਾਊ । ਲਲਿਤ ਮਰਾਲੰ ਪਾਵਨ ਪਾਊ ॥੩॥

In this season it seems that the sky has blue clothing on it and the clouds are filled with water giving the season beauty. The stars are like jewellery on the season and the swans are like the lotus feet of the season. 3.

ਮ੍ਰਿਦਲ ਕਮਲ ਕਰ ਜਿਹ ਦੁਤਿ ਭੂਰੀ । ਉਂਜਲ ਦੇਹਿ ਚੰਦ੍ਰਕਾ ਰੂਰੀ ।

ਕਮਤੀ ਕਰਤਿ ਤਪਤ ਸੀ ਕੁਮਤੀ । ਸਦਾ ਬਧਾਵਤਿ ਸੀਤਲ ਸੁਮਤੀ ॥੪॥

The lotus blossoms are the hands of the season like the shining of luminescent moon. The heat of the sun reduces like the ignorant mind and the coolness of knowledge is increasing. 4.

ਘਰ ਘਰ ਪਿਤਰ ਪਰਾਹੁਨ ਆਏ । ਪੰਥੀ ਪੁਰਿ ਨਿਜ ਪੰਥ ਸਿਧਾਏ ।

ਪੂਜ ਪਾਇਤਾ ਚੰਡਿ ਗਨੇਸ਼ਾ । ਰਿਪੁ ਦੇਸ਼ਨ ਪਰ ਚਢੇ ਨਰੇਸ਼ਾ ॥੫॥

Due to the advent of ancestor worship all the families gather in this season or have set off on this path. The kings worship the weapons, projectiles, Chandi and Ganesh following which they attack other lands. 5.

ਭਏ ਸੇਤ ਜਲਮੁਘ ਜਲ ਹੀਨਾ । ਜਿਉਂ ਤਨ ਬਿਤੀ ਬੈਸ ਬਲੁ ਛੀਨਾ ।

ਨਾਸੇ ਅਲਪ ਜੰਤੁ ਜੇ ਰਾਸੀ । ਜਨੁ ਗਯਾਨੀ ਬਾਸ਼ਨਾ ਬਿਨਾਸੀ ॥੬॥

The clouds then disperse their water and become white and lose all of their power. All the

small animals also die out and the desires of an individual all disperse due to the knowledge gained through the worship of god. 6.

ਦੇਹਰਾ ।

ਸੁੰਦਰ ਸੁਖ ਮੰਦਰ ਪ੍ਰਭੂ, ਆਨੰਦ ਸਦਾ ਮੁਕੰਦ ।

ਅੰਤਰ ਮੁਖ ਬ੍ਰਿਤਿ ਸਰਦ ਮੈਂ, ਕੀਨੀ ਬਹੁ ਜਗਬੰਦ

॥੭॥

Couplet – Sri Guru Nanak Dev Ji is of a beautiful form and is sat at home. He is the bestower and giver of bliss. Sri Guru Nanak Dev Ji keeps their thoughts hidden in this season. 7.

ਚੌਪਈ ।

ਤਿਹ ਪਾਛੇ ਬੇਦੀ ਕੁਲ ਕੇਤਾ । ਪੌਢੇ ਰਹਿੰ ਇਕਾਂਤਿ ਨਿਕੇਤਾ ।

ਸੰਤ ਸੁਮਤਿ ਜਿਹ ਸੁਨਹਿ ਬਿਲੋਕਹਿ । ਤਹਿ ਜਾਵਹਿ ਕਬ ਕਬ ਤਜ ਓਕਹਿ ॥੮॥

Quatrain – The Guru are the sign of the Bedi lineage that remains alone in his house. If there is a great saint or being Sri Guru Nanak Dev Ji leaves the house and goes to see them. 8.

ਕਰਤਿ ਸਦਾ ਸੰਤਨ ਕੀ ਸੰਗਤਿ । ਨਹਿ ਬੈਠੈ ਅਗਯਾਤਨ ਪੰਗਤਿ ।

ਨਿਰੰਕਾਰ ਕੀ ਕੀਰਤਿ ਗਾਥਾ । ਕਹਹਿ ਸੁਨਹਿ ਤਿਨ ਸੋ ਹਿਤ ਸਾਥਾ ॥੯॥

Sri Guru Nanak Dev Ji congregates with the saints but the Guru doesn't congregate with the ignorant individuals. The eulogy of the Lord is being listened to with the saints with complete love. 9.

ਰੀਤਿ ਬਿਰਕਤਨ ਕੀ ਚਿਤ ਧਾਰੀ । ਤਜੇ ਜੰਜਾਰ ਜੁ ਹੁਤੇ ਸੰਸਾਰੀ । ਬੈਸ,

ਗੋਤ, ਧਨ, ਜਾਤਿ, ਸਮਾਨਾ । ਬਚਨ ਸੁਨਹਿ ਕੀ ਜਿਨ ਰੁਚਿ ਨਾਨਾ

॥੧੦॥

Sri Guru Nanak Dev Ji remains dispassionate and remains unattached from the world. Those people of the same age, caste, lineage and wealth did not have the same interests as Sri Guru Nanak Dev Ji. 10.

ਬੈਸਹਿ ਪਾਸ ਆਨ ਕਰਿ ਸੇਊ । ਬਾਲਪਨੇ ਮਹਿ ਖੇਲਤਿ ਜੇਊ ।

ਉਦਾਸੀਨ ਤਿਨ ਸੋ ਤਬ ਐਸੇ । ਬਿਨਾ ਚਿਨਾਰੀ ਮਿਲ ਹੈ ਜੈਸੇ ॥੧੧॥

The childhood friends of the Guru come and sit with him. These are the friends who used to play with him. Satguru Nanak Dev Ji also meets them and greets them as if they were unknown to him. 11.

ਅਸ ਬਿਧਿ ਦੇਖਿ ਮਾਤ ਮਨ ਚਿੰਤਾ । ਗਈ ਨਿਕਟਿ ਜਹਿ ਹੁਤੇ ਇਕੰਤਾ ।

ਦਸ਼ਾ ਦੇਖਿ ਸੁਤ ਕੀ ਬਿਸਮਾਨੀ । ਬੋਲੀ ਮਹਾਂ ਪ੍ਰੀਤਿ ਮੈਂ ਬਾਨੀ ॥੧੨॥

Seeing the dispassionate state of the Guru, Mata Tripta Ji began to worry. She went and sat with the Guru. Seeing the state of her son she was shocked. With love and affection she said to him. 12.

‘ਸੁਨਹੁ ਤਾਤ ! ਚਿਤ ਬਾਤ ਬਿਚਾਰੇ । ਨਿਜ ਕਾਰਜ ਕੀਜੈ ਨਿਰਧਾਰੇ ।

ਤੁਝ ਕਿਉਂ ਬਨੈ ਪਕੀਰਨ ਸੰਗਾ । ਗ੍ਰਿਹਸਤ ਕਾਜ ਕਰਿਐ ਸ ਉਮੰਗਾ ॥੧੩॥

“Son listen, and deliberate on this, you should do your work with your consciousness linked to it. Why are you associating with the detached saints? The life of a householder should be done with joy.” 13.

ਕ੍ਰਿਖਿ ਕਰਨ ਕੀ ਜੇ ਨਹਿ ਪ੍ਰੀਤੀ । ਬਨਜਹੁ ਬਨਜ ਸਿਖਹੁ ਅਸ ਰੀਤੀ ।
ਕਰਹੁ ਕਾਰ ਕੇ ਹੋਇ ਸੁਚੇਤਾ । ਖਰਚ ਸੰਭਾਰਹੁ ਅਪਨ ਨਿਕੇਤਾ ॥੧੪॥

"If you do not like farming then learn accounting or trade. With intent do your worldly work and control the household expenses." 14.

ਕਰਿ ਉਪਾਇ ਜਬ ਦਰਬ ਉਪਾਵਹੁ । ਭਲਿ ਬਿਧਿ ਸੰਚਹੁ ਨਿਜ ਘਰਿ
ਲਯਾਵਹੁ । ਕੇ ਖੜ੍ਹੀ ਤਬ ਕਰਹਿ ਨਿਹਾਰਹੁ । ਲਖਹਿ ਕਮਾਉ ਸਹਿ ਪਰਵਾਰਹੁ
॥੧੫॥

"If you work with your heart interested in the task you will earn a large amount of wealth which you could bring into the house. When you become rich people will praise you for being rich and supporting your family." 15.

ਨਿਜ ਤਨਿਯਾ ਤੁਝ ਦੇਯ ਬਿਵਾਹੀ । ਸੁਜਸੁ ਹੋਇ ਸਭਿ ਲੋਕਨ ਮਾਂਹੀ ।
ਅਬ ਕਾਜਨਿ ਤੇ ਲਖਹਿ ਉਦਾਸੁ । ਮਿਲ ਕਰਿ ਮਨੁਜ ਕਰਹਿ ਉਪਹਾਸੁ
॥੧੬॥

"That person will marry his daughter to you. We will gain glory from all. Everyone sees you as detached from the worldly deeds and everyone laughs at us." 16.

ਕਹਹਿ ਨਿਲਾਯਕ ਤਿਨ ਕੇ ਤਾਤਾ । ਕਛੁ ਨ ਕੀਤਿ ਕਰਨ ਦੀ ਗਯਾਤਾ ।
ਲਖਹਿ ਦਾਰਿਦੀ ਕੇ ਮਤਿ ਹੀਨਾ । ਕੇ ਭਾਖਹਿ ਇਹ ਬਲ ਤੇ ਛੀਨਾ ॥੧੭॥

"They all say, look at that boy he is of no use. He does not have the knowledge to do anything. They believe you to be mentally incapable or that we have no control or power over you." 17.

ਬੱਜ੍ਹ ਸਮਾਨ ਬਚਨ ਉਪਹਾਸੁ । ਕਹਹਿ ਸ਼ਰੀਕ ਈਰਖਾ ਜਾਸੁ । ਹਮ
ਉਰ ਜਰੇ ਜਾਇ ਸੇ ਕੈਸੇ ? । ਦੁਖਹਿ ਬਦਰਿ ਢਿਗ ਰੰਭਾ ਜੈਸੇ ॥੧੮॥

"We find these words and remarks very hurtful. These people are jealous of our family. Tell me how can we cope with such remarks? It hurts our mind as if a Jubebe tree (Jubebe tree is full of thorns) was close to a banana." 18.

ਸੰਗਤਿ ਤਜਹੁ ਫਕੀਰਨ ਕੇਰੀ । ਪੰਕਤਿ ਬੈਸਹੁ ਗਯਾਤਿਨਿ ਹੇਰੀ ।
ਜਿਉਂ ਨਿਜ ਨਿਜ ਕਰਿਹੀ ਸੇ ਕਾਜਾ । ਤਿਉਂ ਤੁਮ ਕਰਹੁ, ਤਾਤ ਲਖਿ ਲਾਜਾ ' ॥੧੯॥

"Leave the congregation of the detached saints and sit with your relatives. Whatever occupation they perform you should also do." 19.

ਸੁਨੇ ਸਭੈ ਬਚ ਜੇ ਕਹਿ ਮਾਤਾ । ਚਿੱਤ ਨ ਲਗੀਆ ਕੇਉ ਬਾਤਾ ।
ਪੁਨਿ ਪੜ ਰਹੇ ਪਾਇ ਮੁਖਿ ਬਸਨਾ । ਤੂਸਨ ਭਏ ਸੁ ਬੋਲੇ ਕਸ ਨਾ
॥੨੦॥

Guru Nanak listened to the words of his mother but none of the words struck his mind. Sri Guru Nanak Dev Ji covered his mouth with a cloth and did not offer a response. 20.

ਪਰਾ ਭਗਤਿ ਮਹਿ ਭਗਤ ਦਸਾ ਸੀ । ਤਸ ਬਿਧਿ ਕੀਨੀ ਸ੍ਰੀ ਸੁਖ ਰਾਸੀ
। ਰੈਨ ਦਿਵਸ ਪਰ ਰਹੈ ਨਿਕੇਤਾ । ਬਿਚਰ ਨ ਬੋਲਹਿ ਕਬਹਿ ਸੁਚੇਤਾ
॥੨੧॥

Sri Guru Nanak Dev Ji was in a state of Para Bhagti and his inner state was in a state of bliss. Day and night Sri Guru Nanak Dev Ji remain silent. He does not talk to anyone he sees. 21.

ਤੇ ਉਨਮੋਤਿ ਨਿਮਗਨ ਅਨੰਦਾ । ਸਰੁਜ ਲਖਹਿ ਨਰ ਤਨ ਸੁਖਕੰਦਾ ।

ਖਾਨ ਪਾਨ ਨਹਿ ਰੁਚਿ ਸੋ ਕਰਿਹੀ । ਸਾਂਤਿ ਬ੍ਰਿਤਿ ਮੁਖ ਤੂਸਨ ਧਰਿਹੀ ॥੨੨॥

Sri Guru Nanak Dev Ji is intoxicated in a state of bliss. People look at the form of Sri Guru Nanak Dev Ji and see that he neither eats nor drinks. He keeps his mouth covered and does not talk. 22.

ਮਾਤ ਆਨ ਬਹੁ ਕਰਿ ਕਰਿ ਹੇਤੂ । ਅਸਨ ਖੁਵਾਵਹਿ ਮਧੁਰ ਸਮੇਤੂ ।
'ਦੁਰਬਲ ਭਾ ਤਵ ਤਾਤ ! ! ਸਰੀਰਾ । ਕਿਉਂ ਨ ਕਹਹੁ ਨਿਜ ਰੁਜ ਕੀ ਪੀਰਾ
॥੨੩॥

Mata Tripta Ji lovingly feeds sweet food to Sri Guru Nanak Dev Ji. She says, "O son your body is becoming weak. Tell us what is wrong with you?" 23.

ਆਨਨ ਪੀਤ, ਅਚੰਚਲ ਅੰਗਾ । ਬਿਗਸ ਨ ਬੋਲਹੁ ਸੰਗ ਉਮੰਗਾ ।
ਨਿਜ ਸੰਗੀ ਕੇ ਸੰਗਮ ਮਾਂਗੀ । ਮਿਲਿ ਕੈ ਬਿਚਰਤਿ ਕਿਉਂ ਤੁਮ ਨਾਂਗੀ ?
॥੨੪॥ "Your colour has become yellow and you do
not move your limbs. You no longer converse with
anyone. With your friends why don't you meet them
and play?" 24.

ਬਾਸੁਰ ਨਿਸਾ ਇਕਾਂਤ ਨਿਕੇਤੂ । ਪਰੇ ਰਹਹੁ, ਕਿਉਂ ਕਰਤਿ ਨ ਹੇਤੂ ? ।
ਰਚਿ ਸੋ ਅਸਨ ਕਰਤਿ ਨਹਿ ਖਾਨਾ । ਕਿਧੋਂ ਉਦਰ ਰੁਜ ਕੇ ਬਲਵਾਨਾ ॥੨੫॥

"Day and night you remain alone. Why do you remain in a lying position, why don't you attach yourself to anyone? You do not eat happily so maybe you have an illness in your stomach?" 25.

ਮੁਹਰਮੁਹੁ ਜਨਨੀ ਇਵ ਭਾਖੀ । ਸੁਤ ਉਪਚਾਰ ਕਰਨ ਅਭਿਲਾਖੀ
। ਮਨ ਹੀ ਮਨਹਿ ਮਨਾਵ ਮਹੇਸ਼ਾ । ਪੂਜ ਚੰਡਿਕਾ ਬਹੁਰ ਗਨੇਸ਼ਾ
॥੨੬॥

Mata Tripta Ji continued to question her son in this manner as she wants to heal her son. Sometimes she remembers Shiva in her mind, sometimes Chandi and other times Ganesh in order to seek a cure for her son. (Remember this is prior to Sri Guru Nanak Dev Ji's universal message.). 26.

ਸੁਤ ਸ਼ਰੀਰ ਕੇ ਕਰਹੁ ਅਰੋਗਾ । ਦੇਉਂ ਉਪਾਇਨ ਜਸ ਜਿਸ ਜੋਗਾ ।
ਬੰਦਹਿ ਕਰ ਧਰ ਪਰ ਧਰਿ ਸਿਰ ਕੇ । ਨਮੋ ਕਰਹਿ ਸ੍ਰੀ ਲਖਮੀ ਬਰ ਕੇ
॥੨੭॥

Mata Tripta Ji is thinking to herself, 'O God please cure my son, whatever the cure is I will give an offering for it.' She folds her hands and prostrates on the floor. She continues to make supplications to God. 27.

ਸੁਤ ਕਰ ਗਹਿ ਕਰਿ ਬਹੁਰੇ ਬੋਲੀ । 'ਕਹਹੁ ਆਪਨੀ ਪੀਰਾ ਖੋਲੀ । ਤਿਸ
ਪਰ ਮੈਂ ਕਰਿਵਾਉਂ ਇਲਾਜਾ । ਬੈਦ ਬੁਲਾਇ ਬਿਲਮ ਬਿਨ ਆਜਾ' ॥੨੮॥

She held her son's hand and said, "Son please tell me of your ailment so that it can be diagnosed. Without delay I will call the doctor." 28.

ਮਸ਼ਟ ਕਰੀ ਬੇਦੀ ਕੁਲ ਨਾਥਾ । ਉਤਰ ਨ ਦੋ ਕੇ ਜਨਨੀ ਸਾਥਾ ।
ਸੁਧਿ ਲੇਵਨ ਆਵਹਿ ਸਭਿ ਗਯਾਤੀ । ਜਿਨ ਕੇ ਨਹਿ ਅਸ ਰੀਤਿ ਸੁਹਾਤੀ ॥੨੯॥

The master of the Bedi lineage remained silent, he did not offer any reply. All of their relatives and associates come in order to gain news on his condition and offer their advice. 29.

ਭੋਜਨ ਖਾਤਿ ਨ ਪੀਵਤਿ ਨੀਰੂ । ਹੋਰਤਿ ਬੇਦੀ ਭਏ ਅਧੀਰੂ ।
ਭੂਰ ਬਿਸੁਰਤਿ ਸਭਿ ਪਰਵਾਰੂ । ਰੁਜ ਨ ਪਾਇ ਨਹਿ ਕਰਿ ਉਪਚਾਰੂ ' ॥੩੦॥

Guru Nanak Dev Ji refuse to eat any food or drink any water. All the Bedis seeing this became anxious. All of the family began to worry. They say neither do we know the illness or the sure. 30.

ਕਾਲੂ ਸੋਂ ਬੋਲੇ ਮਿਲਿ ਸੋਊ । 'ਤਵ ਤਨੁਜਹਿ ਕੇ ਦੁਖ ਹੈ ਕੋਊ । ਤੂੰ
ਨਿਚਿਤ ਫਿਰ ਹੈਂ ਕਹੁ ਕੈਸੇ ? । ਇਕ ਸੁਤ, ਬਹੁਰ ਰੁਜੀ ਭਾ ਐਸੇ
॥੩੧॥

All the Bedis met and said to Baba Kalu Ji, "Your son is definitely ill. Look to see how this has occurred. You only have one son and he has become ill." 31.

ਬੈਦ ਬੁਲਾਇ ਇਲਾਜ ਕਰੀਜੈ । ਦਰਬ ਲੋਭ ਨਹਿ ਰਿਦੈ ਧਰੀਜੈ ।
ਜੇ ਤਵ ਤਾਤ ਅਰੋਗ ਜਿਵੰਤੂ । ਇਹ ਤੇ ਅਧਿਕ ਹੋਇ ਧਨਵੰਤੂ '
॥੩੨॥

"Call a doctor and get him diagnosed. Do not worry about your attachment to money. If your son is diagnosed he will survive and will earn lots of wealth." 32.

ਸੁਤ ਸਨੇਹ ਕੇ ਮਨ ਤੇ ਤਯਾਰੀ । ਦਰਬ ਵਿਖੈ ਕਿਉਂ ਭਾ ਅਨੁਰਾਗੀ ? ' ।
ਤਰਕ ਸਨੁਤਿ ਗਯਾਤਿਨਿ ਕੀ ਕਾਲੂ । ਹੁਤੇ ਅਨੁਜ ਢਿਗ ਤਿਹਛਿਨ ਲਾਲੂ ॥੩੩॥

"You have forgotten your attachment for your son but why have you become engrossed to money." Baba Kalu Ji heard the words of his relatives and at that moment his younger brother Baba Lulu Ji was sat next to him." 33.

ਬੈਦ ਬੁਲਾਵਨ ਹੇਤ ਪਠਾਯਾ । ਲਾਲੂ ਤਿਹ ਘਰ ਜਾਇ ਬੁਲਾਯਾ ।
ਨਾਮ ਜਾਸ 'ਹਰਿਦਾਸ' ਹੁਲਾਸੀ । ਜਗੇ ਭਾਗ ਗਾ ਢਿਗ ਸੁਖਰਾਸੀ
॥੩੪॥

Baba Lulu Ji requested for the doctor to attend by sending a messenger to his house. The name of the doctor was 'Hardas'. Some great fortune of his had just manifest as he was on his way to the Guru. 34.

ਤਨ ਪਰ ਬਸਨ ਲਏ ਸੁਖਦਾਈ । ਜਹਿ ਪੌਢੇ, ਆਯੋ ਤਿਹ ਥਾਂਈ ।
ਕਾਲੂ ਕਹੈ, 'ਸੁ ਬੈਦ ! ਸੁਨੀਏ । ਕਰ ਬਿਲੋਕ ਇਹ ਰੁਜ ਕੇ ਗੁਨੀਏ ' ॥੩੫॥

Sri Guru Nanak Dev Ji the master of peace had a cloth over him. Hardas came to the location where Guru Nanak Dev Ji was sat. Baba Kalu Ji said to the doctor, "Listen, check him properly and diagnose him." 35.

ਨਿਸ ਦਿਨ ਪਰਜੇ ਰਹੈ ਸਹਿ ਆਲਸ । ਖਾਨ ਪਾਨ ਕੀ ਕਰੈ ਨ ਲਾਲਸ
। ਪੀਤ ਬਦਨ ਤਨ ਖੀਨ ਕੁਢਾਰਾ । ਬੇਦਨ ਪਾਇ ਕਰਹੁ ਉਪਚਾਰਾ '
॥੩੬॥

"Day and night he just sleeps and does not eat or drink. His face has changed colour, he is weak and mentally he has changed. Please diagnose him and start him on a cure to his illness." 36

ਸੁਨਿ ਕਰਿ ਬਚਨ ਬੈਦ ਬੁਧਿਵੰਤਾ । ਬੈਠਯੋ ਨਿਕਟ ਤਬਹਿ ਜਗ ਕੰਤਾ ।
ਆਨਨ ਪਰ ਤੇ ਬਸਨ ਉਘਾਰਾ । ਹੋਰਤਿ ਧਮਨੀ ਕਰ ਕਰ ਧਾਰਾ
॥੩੭॥

The intelligent doctor listened to the request of Baba Kalu Ji and sat next to Sri Guru Nanak Dev Ji who is the creator of the world. He removed the cloth from the body of Sri Guru Nanak Dev Ji and grabbed the hand of Sri Guru Nanak Dev Ji. 37.

ਬੈਦ ਬਦਨ ਦੁਖ ਕਦਨ ਸੁ ਦੇਖਾ । ਜਿਸ ਕੇ ਮਨੁ ਅਨੁਕੰਪ ਬਿਸੇਖਾ
। ਕਰ ਤੇ ਕਰਖ ਲਯੋ ਨਿਜ ਕਰ ਕੇ । ਉਠ ਬੈਠੇ ਦੇਵਨ ਮਤਿ ਬਰ
ਕੇ ॥੩੮॥

Sri Guru Nanak Dev Ji are the one who dispels all pain, here the doctor is looking at the face of the Guru. The Guru has graced the doctor with this opportunity. Guru Nanak Dev Ji pulled his hand from the doctors. Then to give an updeshe Sri Guru Nanak Dev Ji sat up. 38.

ਬਚ ਬੋਲੇ ਉਤਪਲ ਦਲ ਲੋਚਨ । ਸੁਖਦ ਅਚਲ ਭਵ ਬੰਧ ਬਿਸੇਚਨ ।
'ਗਹਹੁ ਹਾਥ ਕੇ ਸਾਥ ਸੁ ਹਾਥਾ । ਕਯਾ ਤੁਮ ਜੀਉ, ਕਹਹੁ ਨਿਜ ਗਾਥਾ ? ' ॥੩੯॥

The eyes of Sri Guru Nanak Dev Ji were like lotus blossoms, he is the one who brings peace and breaks the bonds of bondage from the earth he said, "O doctor by holding my hand tell me what you are thinking of in your heart?" 39.

ਸੁਨਿ ਕਰਿ ਭੇਖਕ ਬਚਨ ਉਚਾਰੇ । 'ਹੋਂ ਹੋਂ ਜੇ ਰੋਗ ਤੁਮਾਰੇ ।
ਪਿਤ, ਵਾਇ, ਕਫ, ਸ਼੍ਰੇਣਤ ਚਾਰੂ । ਇਨ ਤੇ ਤਨ ਮਹਿ ਹੋਤਿ ਵਿਕਾਰੂ ॥੪੦॥

The doctor heard this and said, "I am looking for your illness in your body. There are four ways that a person gets ill and I am looking for them in your body." 40.

ਜਿਹ ਕੇ ਮੈਂ ਵਿਕਾਰ ਅਬ ਹੋਂ । ਤਿਹ ਪਰ ਕਰਿ ਉਪਚਾਰ ਨਿਬੇਰੋਂ
। ਪਥ ਕੇ ਰਾਖ ਔਖਧੀ ਖਾਵਹੁ । ਹੁਇ ਅਰੋਗ ਤਨ ਤੇ ਸੁਖ ਪਾਵਹੁ
॥੪੧॥

"No matter, whatever I find out of the four as the illness I will provide you with the medicine to cure the illness. I will tell you what to avoid and you will be happy again." 41.

ਅਸਨ ਖਾਨ ਕੀ ਹੁਚਿ ਉਪਜੈ ਹੈ । ਨਿਰਬਲ ਦੇਹਿ ਬਲੀ ਪੁਨ ਚੈ ਹੈ ।
ਬੈਦ ਬਚਨ ਸੁਨਿ ਪੰਕਜ ਬਦਨਾ । ਤਿਹ ਪ੍ਰਤਿ ਬੋਲੇ ਸਭਿ ਸੁਖ ਸਦਨਾ
॥੪੨॥ "You will want to eat again, your weakness
will go." Guru Nanak Dev Ji who has lotus eyes
heard the words of the doctor and as the abode of
peace uttered the following gurbani. 42.

ਸਲੋਕ ਮ ੧ ॥
ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਢੋਲੇ ਬਾਂਹ ॥
ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ
॥੧॥

ਮ ੨ ॥
ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ ॥
ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ॥
ਜਿਤੁ ਦਾਰੂ ਰੋਗੁ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ
॥ ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ
ਸਦਾਇ ॥੨॥

ਚੌਪਈ ।

ਲਾਗਯੋ ਆਦਿ ਕੇ ਹਉਮੈ ਰੋਗੁ । ਜਿਹ ਤੇ ਮਹਾਂ ਦੁਖੀ ਸਭਿ ਲੋਗੁ । ਜਗ
ਮਹਿ ਜਨਮ ਮਰਨ ਕੇ ਕਾਰਨ । ਕਿਹ ਉਪਚਾਰ ਨ ਹੋਤਿ ਨਿਵਾਰਨ
॥੪੩॥

Quatrain – Sri Guru Nanak Dev Ji says “From birth I am inflicted with an illness which is the attachment and pride. Due to this everyone is in pain. The cycle of birth and death is the affliction. There is no diagnosis for this illness.” 43.

ਅਪਨ ਆਪ ਕੇ ਹੋਰਹੁ ਆਮੀ । ਕਰਹੁ ਅਵਰ ਕੌ ਕੈਸ ਅਨਾਮੀ ।
ਜਿਸ ਭੇਖਜ ਤੇ ਹਉਮੈ ਜਾਈ । ਅਬਚਲ ਸੁਖ ਵਸਿ ਹੈ ਤਨ ਆਈ
॥੪੪॥

“So see yourself as ill as if you are ill how can you diagnose another? If one is able to administer the medicine to eradicate ego then they will live in peace.” 44.

ਸੇ ਉਪਚਾਰ ਕਰੇ ਜੇ ਕੋਊ । ਨਿਜ ਰੁਜ ਖੋਇ ਬੈਦ ਭਲ ਸੋਊ ।
ਜਨਮ ਮਰਨ ਤੇ ਮੁਕਤਾ ਹੋਈ । ਬਹੁਰ ਨ ਰੋਗ ਬਿਆਪੈ ਕੋਈ
॥੪੫॥

“If you can diagnose this and eradicate their own ego then that is a true doctor. They become liberated from the cycle of birth. They will not be afflicted by any illness.” 45.

ਰੁਜ ਪਰਖਨ, ਪੁਨ ਤਿਨ ਕੇ ਹਰਨੇ । ਸੁਨਯੋ ਚਹਿਤਿ ਹੋ ਮਨ ਦਿਢ ਕਰਨੇ ।
ਤੋ ਉਚਰਹੁ, ਨਿਜ ਹਿਰਦੇ ਚਾਹੁ । ਸਭੈ ਕਹੋ ਮੈਂ ਤੁਮਰੇ ਪਾਹੁ ॥੪੬॥

“One should be able to recognise the illness and also provide the cure for the ailment. If you wish to listen to this in your heart I will tell you how. I will tell you how to find the illness and cure it.” 46.

ਅਸ ਬਿਧਿ ਸੁਨੇ ਬੈਦ ਬਚ ਜਬ ਹੀ । ਬਿਸਮੈ ਹੋਇ ਵਿਚਾਰਤਿ ਤਬ ਹੀ ।
ਕੇ ਕੇ ਨਰ ਇਹ ਨੁਤਹਿ ਉਚਾਰੀ । ਸੁਨਤਿ ਹੁਤੇ ਅਬ ਨੈਨ ਨਿਹਾਰੀ ॥੪੭॥

When the doctor heard the words of Sri Guru Nanak Dev Ji he was surprised and started to deliberate on the words. He thought to himself, “No one in the village has ever questioned me before. I heard of this child’s praise before but today I am seeing his grace for myself.” 47.

ਕਲਵਾਨ ਇਹ ਸਤਿ ਅਵਤਾਰਾ । ਬੁਝ ਲੇਉਂ ਮੈਂ ਹੁਇ ਨਿਸਤਾਰਾ ।
ਅਸ ਵਿਚਾਰ ਕਰਿ ਬੈਦ ਸਿਆਨਾ । ਬੰਦ ਹਾਥ ਦੇ ਬਚਨ ਬਖਾਨਾ
॥੪੮॥

‘He is a powerful and true manifestation. I should ask him now so that he will be able to save me.’ The doctor was deliberating on such thoughts; he folded his hands and made a supplication to Sri Guru Nanak Dev Ji. 48.

‘ਤੁਮਰੇ ਬਚਨ ਸੁਨਨਿ ਅਭਿਲਾਖਾ । ਵਧੀ ਮੋਹਿ ਮਨ ਜਿਉਂ ਤਰੁ ਸ਼ਾਖਾ ।

ਕਰੁਨਾ ਕਰਿ ਜੇ ਸਭਿ ਬਿਰਤਾਂਤਾ । ਕਰਹੁ ਆਪ ਜਿਉਂ ਮੁਝ ਹੁਇ ਸ਼ਾਂਤਾ ॥੪੯॥

“Hearing your words I have a great desire in my heart which is increasing like the growing twigs of a tree. Please O Lord grace me so that my mind will become stable and peaceful.” 49.

ਕਮਲ ਬਚਨ ਕਰੁਨਾ ਗੁਨ ਮੰਦਿਰ । ਬੋਲੇ ਬਚਨ ਮ੍ਰਿਦੁਲ ਬਰ ਸੁੰਦਰ
। ‘ਤੁਨ ਹਉਮੈ ਮਮਤਾ ਜੁ ਘਨੇਰੀ । ਸਭਿ ਬਯਾਧਨਿ ਕੀ ਮੂਲ ਵਡੇਰੀ
॥੫੦॥

Sri Guru Nanak Dev Ji who has a face like a lotus blossom said the beautiful words, "Within the body is pride and attachment. These are the cause of all illnesses." 50.

ਆਤਮ ਤਨ ਤੇ ਲਖੀਐ ਨਜਾਰੇ । ਚੇਤਨ ਜੜ੍ਹ ਨੀਕੇ ਨਿਰਧਾਰੇ ।

ਨਿਰਵਿਕਾਰ ਪੁਨ ਜਾਣਿ ਅਸੰਗਾ । ਭ੍ਰਮ ਭੰਗਹੁ ਤਬ ਹੈ ਇਹ ਭੰਗਾ ॥੫੧॥

"The soul is separate from the body. Understand the difference between conscious and insentient. The soul is pure and is exempt from everything if you understand this then you will be able to eradicate any ailment." 51.

ਪਰਗੁਨ ਪਰਧਨ ਪਰਨ ਪ੍ਰਸੰਸਾ । ਜਰੈ ਨ ਇਹੁ, ਜੁਰ ਲਖੇ ਨਿਸੰਸਾ

। ਸਭਿ ਜੀਵਨ ਸੋ ਮੈਤ੍ਰੀ ਕਰਨੀ । ਤਿਹ ਕੇ ਇਹ ਔਖਧਿ ਬਰ ਹਰਨੀ

॥੫੨॥

"To see another person, their riches, their assets you should never want them as this is an illness. The cure is to make all people and see them as your friends. This is the medicine." 52.

ਜਿਉਂ ਮਿੱਤ੍ਰਨੁ ਸੁਖ ਲਖਿ ਕਰਿ ਸੁਖੀਆ । ਤੈਸੀ ਬ੍ਰਿੱਤਿ ਸਭਿਨਿ ਸੋ ਰਖੀਆ ।

ਨਿਜ ਗੁਣ, ਧਨ, ਨਿਜ ਜਸ ਬਿਸਤੀਰਨ । ਕਰਤਿ ਮਾਨ, ਇਹ ਹੈ ਵਡਜੀਰਨ

॥੫੩॥

"The way a person sees a friend happy also brings them happiness, you should keep this attitude when you meet anyone. Your own virtues, own wealth and own praise if you are to be egotistical over this then this is the actual illness similar to vomiting." 53.

ਲਖਿ ਕਰਿ ਸਭਿ ਹਰਿ ਕੀ ਵਡਿਆਈ । ਰਿਦੇ ਗਰੀਬੀ ਚੂਰਨ ਖਾਈ । ਹਰਿ

ਸਿਮਰਨ ਰੁਚਿ ਸੋ ਲਿਵਲਾਗੀ । ਲਖਹਿ ਅਰੁਜ ਇਹ ਭੂਖ ਸੁ ਜਾਗੀ

॥੫੪॥

"You should praise the Lord who is within everyone and by adopting humility in your heart you should eat daily. When you gain hunger in your heart the thirst for the name of God increases. This hunger increases while people think of it as an illness." 54.

ਬਿਸੈ ਬਾਸ਼ਨਾ ਤ੍ਰਿਸ਼ਨਾ ਖਾਂਸੀ । ਦਿਨ ਪ੍ਰਤਿ ਬਰਧਤਿ ਕਬ ਨ ਬਿਨਾਸੀ ।

ਮਿੱਥਯਾ ਸਭਿਹਿ ਪਦਾਰਥ ਜਾਨੀ । ਇਹ ਚਟਨੀ ਤਿਹ ਕਰਿਹੀ ਹਾਨੀ

॥੫੫॥

"The greed of desires is similar to a cough; it increases and does not recede. Understand material objects to be false and that way the cough will disappear." 55.

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਮੋਹ ਤ੍ਰਿਦੋਖੁ । ਨਿਜ ਸਭਿ ਜੀਵਨ ਕੀ ਸੁਧ ਸੋਖੁ ।

ਸਤਿਗੁਰ ਬਚਨ ਤੰਬੇਸੁਰ ਪੂਰੀ । ਨਿਤ ਸੇਵਹਿ ਤਿਹ, ਸੇ ਹੋਇ ਦੂਰੀ

॥੫੬॥

"Lust, anger and attachment are like the feeling of pain which weakens an individual. The words of the Guru are the cure for the illness and will eradicate." 56.

ਬਮਨ ਰੋਗ ਕਰਿਹੀ ਪਰ ਨਿੰਦਾ । ਹਟਹਿ, ਲਖਹਿ ਸਭਿ ਤੇ ਨਿਜ ਮੰਦਾ ।

ਅਸ ਬਿਧਿ ਕੇ ਰੁਜ ਸੋ ਮਨ ਪੂਰਨ । ਮਿਟਹਿ ਸੇਵ ਗੁਰ ਪਦ ਰਜ ਚੂਰਨ '

॥੫੭॥

"Slander is like vomiting, and you begin to grow weak. The world and human life is full of illnesses. So serve the Guru as the dirt from his feet is what eradicates these illnesses." 57.

ਕਮਲ ਬਦਨ ਤੇ ਬਚਨ ਸੁਨੇ ਜਬ । ਬੈਦ ਬਿਚੱਛਨ ਨਿੰਮ੍ਰਿਭਯੋ ਤਬ ।

ਨਿਜ ਮਨ ਕੇ ਮੁਨਸਬ ਹੁਇ ਤਬ ਹੀ । ਕਹੇ ਜਿ ਰੁਜ ਲਖਿ ਲੀਨੇ ਸਭਿ ਹੀ ॥੫੮॥

The doctor heard these words from the lotus faced Guru and he became full of humility. He saw the Guru as the bringer of justice and understood what he was saying. 58.

ਕਰ ਬਿਬ ਬੰਦਤਿ ਬਿਨੈ ਬਖਾਨੀ । 'ਹੋਂ ਹੋਰਯੋ ਹੈ ਕਰਿ ਅਨਜਾਨੀ ।
ਜਸ ਇੱਛਾ ਕਰੀਏ ਤਸ ਲੀਲਾ । ਮਹਾਂਪੁਰਖ ਤੁਮ ਗੁਨੀ ਗਹੀਲਾ ॥੫੯॥

He folded both of his hands and bowed at the feet of Sri Guru Nanak Dev Ji and made the following supplication, "O True King due to my ignorance I thought you were ill and through your play you have eradicated my illness. You are the great soul who has all the good virtues." 59.

ਤੁਮਰੇ ਬਚਨਨ ਮੋਹਿ ਅਬਿੱਦਯਾ । ਬਾਨ ਲੱਛ ਜਿਉਂ ਕੀਨੀ ਭਿੱਦਯਾ ।
ਆਮੀ ਹੋਵਨ ਬਹੁਰ ਅਨਾਮੀ । ਲਖਿ ਲਿਯ ਗਤਿ ਸਭਿ ਹੁਇ ਤਵ ਸਾਮੀ
॥੬੦॥

"Your words have affected my ignorance like an arrow that has pierced it. I have learned how a person becomes ill and gains a cure. Under your protection I have understood this." 60.

ਅਬ ਮੁਝ ਪਰ ਇਹ ਕਰੁਨਾ ਕਰੀਏ । ਮਨ ਕੇ ਰੋਗ ਸਗਲ ਪਰਿਹਰੀਏ ' ।
ਸ੍ਰੀ ਗੁਰ ਕਹਯੋ 'ਕਰੋ ਸਤਿਸੰਗਾ । ਦਿਨ ਬੋਰਨ ਮੈਂ ਹੋਵਹਿ ਭੰਗਾ ' ॥੬੧॥

"Now True King have mercy on me and alleviate the afflictions on my mind." Guru Nanak Dev Ji said, "You should join the true congregation and your illness will disappear." 61.

ਮਨਿ ਸੁਖ ਪਾਇ ਕਰੀ ਪਦ ਬੰਦਨ । ਮਹਿਮਾ ਜਾਨੀ ਕੁਮਤਿ ਨਿਕੰਦਨ ।
ਗਯੋ ਸਦਨ ਸੇਵਯੋ ਸਤਿਸੰਗਾ । ਮੋਖ ਉਚਿਤ ਭਾ ਉਰ ਕ੍ਰਮ ਭੰਗਾ ॥੬੨॥

The doctor Hardas prostrated in front of Sri Guru Nanak Dev Ji and he understood the glory of the Guru. He returned home and forever was involved in the satsangat. Any fears in his heart were eradicated.

ਦੋਹਰਾ ।
ਅਸ ਬਿਧਿ ਬੈਦ ਉਧਾਰ ਕਰਿ, ਸ੍ਰੀ ਗੁਰ ਕਰੁਨਾ ਖਾਨ ।
ਸਦਾ ਬਦਨ ਤੇ ਨਾਮਜਪ ਧਰਹੁ ਰਿਦੇ ਨਿਤ ਧਯਾਨ
॥੬੩॥

Couplet – The Guru, who is the granter of grace, graced the doctor Hardas. O mind forever meditate on the Lord and focus on the Lord in your mind. 63.

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੂਰਬਾਰਧੇ 'ਬੈਦ ਪ੍ਰਸੰਗ' ਬਰਨਨੰ ਨਾਮ ਤ੍ਰਯੋਦਸ਼ਮੇ ਅਧਯਾਯ ॥੧੩॥

The thirteenth Adhyai of the Sri Nanak Parkash Granth (Poorbarad) which is about the updesh to the Vaid has now been completed.

Sri Nanak Parkash - Post 106

Friday, November 19, 2010

Above is an image of Sri Guru Nanak Dev Ji from a fresco at Gurdwara Baba Atal Rai.

I want to thank the seva by the Gupt individual who has happily taken the time out



to write up the following Adhyai of the Sri nanak Parkash.

Thanks to this individual this blog will remain open and updated.

Below is Adhyai 16 of the Sri Nanak Parkash

ਅਮਰਦਾਸ ਸ੍ਰੀ ਗੁਰ ਸੁਖਦ, ਸਜਤਿ ਸਰੂਪ ਅਨੂਪ॥ ਸਿਖਨ ਕੇ ਮਨ ਗਾਨ ਦਾ, ਗਤਿ ਅਦਾਰ ਵਡ ਭੂਪ ॥੧॥

Couplet: (Bhai Santokh Singh Ji now makes an invocation to Sri Guru Amar Dass Ji) Sri Guru Amar Dass Ji are beyond any praise, absolute Truth is their form. He bestows Knowledge in the mind of Sikhs, and are generous like the biggest of Kings. 1.

ਸੁਤਾ ਨਾਨਕੀ ਜੋ ਹੁਤੀ ਧਾਮ ਕਾਲੂ । ਗੁਨ ਖਾਨ ਮਾਨੇ ਸਰੂਪ ਬਿਸਾਲੂ । ਸੁਤਾ ਕੇ ਸਮਾਨ ਲਖੇ ਤਾਂਹਿ ਰਾਈ । ਭਲੇ ਥਾਨ ਕੀਨੀ ਸੁਤਾ ਕੀ ਸਗਾਈ ॥੨॥

Baba Kalu Ji's daughter Bebe Nanaki, who stayed at his place, was very pretty, and was like a treasure trove of good qualities. Even Rai Bular treated her like his own daughter. Her engagement was fixed with a good family. 2.

ਸੁਲਤਾਨਪੁਰੇ ਜੈਰਾਮ ਹੁਤੇ । ਬਰ ਬਾਹਜ ਬੰਸ ਬਿਸੁਧ ਮਤੇ । ਸਨਬੰਧ ਭਯੋ ਤਿਹ ਸੰਗ ਭਲ । ਇਕ ਸਾਰ ਮਿਲੇ ਬਰ ਨਾਰਿ ਕਲ ॥੩॥

In Sultanpur lived Jai Ram Ji, who belonged to Khatri clan and was a man of good intellect. The auspicious relation was confirmed with him, and both were compatible with each other. 3.

ਸਜਿ ਸਾਜਿ ਬਰਾਤ ਭਲੀ ਸਗਰੀ । ਕਿਯ ਆਨ ਦੁਕਾਅੁ ਸੁਸੁ ਨਗਰੀ । ਲਿਯ ਸੰਗ ਮਤੰਗ ਤੁਰੰਗਨ ਕੇ । ਪਟਪ ਸ਼ੋਭਤਿ ਹੈਣ ਬਹੁਰੰਗਨ ਕੇ ॥੪॥

The beautifully decorated wedding party entered the town of in-laws. The accompanying horses and elephants, and the beautiful colours of clothes worn by the wedding party looked elegant. 4.

ਬਰ ਭੂਖਨ ਕੰਚਨ ਅੰਗ ਧਰੇ । ਝਮਕਾਤਿ ਜਰਾਵਨ ਸੰਗ ਜਰੇ । ਮਨ ਹੋਇ ਅਦਾਰ ਧੰਨ ਬਰਖੇ । ਸਭਿ ਪਾਵਹਿਣ ਰੰਕ ਰਿਦੇ ਹਰਖੇ ॥੫॥ Their bodies were decorated with beautiful gold ornaments, and the studded gems were shining and glittering. Money was being showered with open-heartedness, which made poor people very happy. 5.

ਬਾਜਤਿ ਨਗਾਰੇ ਬਹੁ ਬੇਦਨ ਅਖਾਰੇ ਹੋਤਿ ਕੌਤਕ ਨਿਹਾਰੇ ਮਨ ਰਹੇ ਹੈਣ ਲੁਭਾਇ ਕੈ । ਪਾਇ ਕੈ ਨਿਦੇਸ ਕੇ ਬਰਾਤ ਨੈ ਨਿਵੇਸ਼ ਕੀਨੇ ਅਥਏ ਦਿਨੇਸ਼ ਕੇ ਹੁਤਾਸਨ ਜਗਾਇ ਕੈ । ਭਾਵਰੈ ਕੇ ਲੇਯ ਸਭਿ ਦਿਜਜਨ ਕੇ ਦਾਨ ਦੇਯ ਅੰਗਨਾ ਸੁਨਾਇ ਗਾਰਿ ਗੀਤਨ ਕੇ ਗਾਇ ਕੈ । ਦੇਅੁ ਕੁਲ ਰੀਤਿ ਕੀਨ ਦਾਇਜ ਬਹੁਤ ਦੀਨ ਵਡੇ ਜਸੁ ਲੀਨ ਸਭਿ ਰਹੇ ਹਰਖਾਇ ਕੈ ॥੬॥

Many drums were being played, and wonderful antics performed, which delighted the minds of Bedis. Upon receiving permission, the wedding party rested, and lights were lit upon sunset. Then, circumambulations were performed, Brahmins were given donations, and women sang wedding songs. Rituals of both sides were duly performed, much dowry was given that brought many praises, and everyone was happy. 6.

ਕੀਨੇ ਅਪੁ ਬਾਹ ਅਭਿਰਾਮ ਯੋ ਜਰਾਮ ਪੁਨ ਗਯੋ ਨਿਜ ਧਾਮ ਮਨ ਆਨਦ ਬਢਾਇ ਕੈ । ਬਾਸੁਰ ਬਿਤੀਤੇ ਕੁਛ ਨਾਨਕ ਸੇਣ ਕਾਲੂ ਕਰੈ ਭਗਨੀ ਕੇ ਆਨਿਤੁ ਸੁਲਤਾਨ ਪੁਰਿ ਜਾਇ ਕੈ । ਮਾਨਤਿ ਨ ਬੈਨ ਅਨੁਕੰਪਐਨ ਤੂਸ਼ਨੀ ਭੇ ਜਾਣ ਕੇ ਕਿਹ ਭੈ ਨ, ਨੀਚੇ ਨੈਨ ਠਹਿਰਾਇ ਕੈ । ਰਾਇ ਕੇ ਨਿਕਟ ਜਾਇ ਸਭਿ ਹੀ ਸੁਨਾਇ ਬਿਧਿ ਭਗਨੀ ਨ ਆਨਤਿਪ ਹੈ ਰਹੇਣ ਸਮਝਾਇ ਕੈ ॥੭॥

In this way, Jai Ram Ji got married and happily returned back to his home. When few days passed, Baba Kalu Ji said to Guru Nanak Dev Ji, "Go to Sultanpur and bring your sister back home". But house of grace Sri Guru Nanak Dev Ji did not agree and remained quiet; he, who is not afraid of anyone, kept his gaze lowered. In the end, Baba Kalu Ji went to Rai Bular and told the whole story – "I have tried my best to explain to (Sri Guru) Nanak (Dev Ji), but he still won't go bring his sister back home". 7.

ਰਾਇ ਭੇਜੇ ਦਾਸ ਕੇ ਬੁਲਾਇ ਸੁਖ ਰਾਸ ਰੂਪ ਸਾਦਰ ਬਸਾਇ ਪਾਸ ਪ੍ਰੇਮ ਕੇ ਪ੍ਰਕਾਸ਼ ਸੇ । ਮਾਥੇ ਪਰ ਹਾਥ ਫੇਰ, ਗਾਥਾ ਹਿਤ ਸਾਥ ਕਹਿ ਏਕ ਵਾਰ ਜਜ਼ਬੈ ਸੁਸਾ ਆਨੀਏ ਅਵਾਸ ਸੇ । ਦੂਜੇ ਤਹਾ ਜਾਇ ਰਹੇ ਰਿਦੈ ਸੁਖ ਪਾਇ ਅਹੇ ਕਾਲੂ ਕੀ ਕਲਾਹਿ ਮਿਟ ਜਾਇ ਅਨਾਯਾਸ ਸੇ

। ਸਹਿਜ ਸੁਭਾਇ ਤਬ ਹੀਏ ਜੇ ਸੁਹਾਇ ਕਰੇ ਜਾਵਨੇਣ ਅਚਿਤ ਤੁਮੈ ਅਬੈ ਸੁਸਾ ਪਾਸ ਸੇ ॥੮॥

Rai Bular sent his servant to bring the storehouse of all joys Sri Guru Nanak Dev Ji, and respectfully made the light of love Guru Ji sit near him. He lovingly ran his hand on Guruji's forehead and explained the whole story to him, and said, "Firstly, please go and bring your sister back home. Secondly, go spend some time there, so that your mind feels happy and, without making any effort, it would also help (Baba) Kalu Ji get rid of his mental turmoil. Then you can do anything that feels natural to you; but for now, it is appropriate that you go to your sister's place. 8.

ਬ੍ਰਿਧ ਬੈਸ ਨਗਰੇਸੂ ਬੱਲਭ ਵਿਸ਼ੇਸ਼ ਲਖਿ ਮਾਨੇ ਜਗਤੇਸ਼ ਬੈਨ ਭਾਨੇ ਮਨ ਆਪਨੇ । ਬਾਲਾ ਭਨੈ ਅੰਗਦ ਜੀ! ਕੀਜੈ ਪਾਨਪ ਕਥਾ ਰਸ ਭਏ ਹੈਣ ਤਯਾਰ ਜਿਨ ਕੀਨੇ ਦੰਭ ਖਾਪਨੇ । ਮੇ ਸੇ ਹਿਤ ਸਦਾ ਧਰੈਣ, ਦਾਸ ਜਾਨ ਦਯਾ ਕਰੈਣ ਨਿਕਟਿ ਹਕਾਰ ਲੀਨ ਸਾਥ ਕੇ ਅਪਾਪ ਨੇ । ਆਇ ਕੈ ਨਿਕੇਤ ਲੀਨ ਬੇਦੀ ਕੁਲਕੇਤ ਨੇਗ ਮਾਤਾ ਕਰਿ ਹੇਤ ਬਿਦਾ ਕੀਨ ਹਰਿ ਜਾਪਨੇ ॥੯॥

Considering the old age of the state's ruler, and his affectionate nature, the lord of the world Guru Ji agreed; the words of Rai Bular appealed to his mind. Bhai Bala Ji says—"Sri Guru Angad Dev Ji! Drink the ambrosial nectar! Listen how the destroyer of hypocrisy Guru Nanak Dev Ji agreed to go. He always loved me, and considering me his own bestowed much grace on me. Guruji called me and asked me to accompany him." The emblem of Bedi clan Guru Ji came home and had collected suitable gifts for his sister. Mata Tripta Ji bade farewell to the reciter of Lord's name Guru Ji with much love and affection. 9.

ਚਲੇ ਪੰਥ ਮੰਦ ਮੰਦ ਆਨਦ ਕੇ ਕੰਦ ਜੋਅੁ ਸੁੰਦਰ ਮੁਕੰਦ ਪਦ੧੬ ਨੈਨ ਅਰਬਿੰਦ ਸੇ । ਦੇਖਤਿ ਸਿਸੁਰ ਰੁਤਿ ਕਾਨਨ ਨਿਪਾਤ ਪਾਤ ਨਗਨ ਬਿਟਪ ਭੇ ਨਰਕ ਅਘਵੰਦ ਸੇ । ਪਤਝੜ ਰੁਜ਼ਤ ਦ੍ਰਿਸ਼ਟਾਂਤ ਆਣਬਨ ਕੇ ਮੌਰ ਭਖਿ ਕੰਠ ਕਲ ਕੇਕਲਾ ਕੇ ਕੁਕਤਿ ਸੁਨਾਇ ਕੂਕ ਪਾਵਤਿ ਅਨਦ ਸੇ । ਕੀਰ, ਕਲਬਿੰਕ, ਕੰਕ, ਤੋਕਕ, ਕਕੰਨ, ਕੋਕ ਕੁਰਕਟ ਕਰੇਟੂ, ਕਾਕ, ਕੇਕੀ, ਹੈਣ ਨਰਿੰਦ ਸੇ ॥੧੦॥

The bestower of peace, the emancipator lotus-eyed Guru Ji have beautiful feet; they started walking slowly on the path to Sultanpur. Because of the autumn season, the leaves in the woods had dried up, and trees were naked like sinners going on their way to hell. Having eaten mango blooms, the throats of Koels were singing beautifully; they were enjoying themselves. Many other birds, like parrots, herons, quails, geese, cocks, ravens, crows, peacocks, etc. were also singing. 10.

ਬੋਲਤਿ ਕਪੋਤ ਭ੍ਰਿੰਗ, ਖੰਜਨ, ਕੁਲਿਗ ਕਲ ਸਾਰਸ ਕੁਰੰਗ ਨਾਨਾ ਰੰਗ ਕੇ ਬਿਹੰਗ ਹੈਣ । ਕਾਨਨ ਅਲਪਿ ਗਏ ਨਗਰ ਅਮੰਗ ਪਿਖਿ ਨਾਗਰ ਐ ਨਾਗਰੀ ਅਨਦ ਬਹੁ ਰੰਗ ਹੈਣ । ਗਾਵਤਿ ਬਸੰਤ ਮਿਲ ਨਾਚਤਿ ਅਨਤ ਘਰ ਰਾਇ ਰੰਕ ਤਜੀ ਸੰਕ ਫਿਰਤਿ ਨਿਸੰਗ ਹੈਣ

। ਹਾਥ ਸੋਣ ਬਜਾਇਣ ਤਾਰੀ ਮੁਖ ਤੇ ਸੁਨਾਇਣ ਗਾਰੀ ਡਾਰੈਣ ਪਿਚਕਾਰੀ ਭਰਿ ਰੰਗਤਿ ਸੁਰੰਗ ਹੈਣ ॥੧੧॥

Sparrows, bumblebees, wagtails, snipes, cranes, and other colourful birds were also singing there. Crossing the woods, they happily reached Sultanpur where they saw men and women of the town in happy, colourful moods. They were joyously singing songs of spring, and rich and poor were dancing together in their houses without any worries or inhibitions. They were clapping their hands and hurled affectionate abuses, and (because of holi) were throwing colourful water at each other. 11.

ਸੋਦਰੀ ਸਦਨ ਗਏ ਕਮਲ ਬਦਨ ਪੁਨ ਬੰਧਨ ਕਦਨ ਜਾਣ ਕੇ ਨਾਮ ਲੇਤਿ ਹੋਤਿ ਹੈਣ । ਸਾਦਰਪ ਸਨੇਹ ਕਰਿ ਮਿਲ ਕੇ
ਬਿਸਾਏ ਗੋਹ ਕੁਸ਼ਲ ਪ੍ਰਸ਼ਨਾ ਬੁਝ ਆਨਦ ਅੁਦੇਤਿ ਹੈਣ । ਏਕ ਦਿਨ ਰਹੇ, ਬਿਦਾ ਲੇਨਿ ਹਿਤ ਬੈਨ ਕਹੇ ਸੁਨਿ ਕੈ ਜੈਰਾਮ
ਸਨਮਾਨੈ ਰੂਪ ਜੋਤਿ ਹੈਣ । ਮੇਰੇ ਧਾਮ ਰਹੇ, ਸੇਵਾ ਕਰੇਣ ਜੋਅੁ ਕਹੇ ਤੁਮ ਸੰਤ ਰੂਪ ਦੇਖੇ ਤੇ ਕਲੁਖ ਦੁਖ ਖੋਤਿ ਹੈਣ ॥੧੨॥

Then, lotus-faced Guru Ji, whose mere name is enough to break all bondages, reached his sister's house. He was cordially invited inside and made to sit, and questions of his well-being were asked, which spread happiness everywhere. After staying there for one day, Guru Ji requested permission to leave; Jai Ram Ji, who respected the embodiment of light Satguru Ji, said: "Stay at my place, I will serve you as you tell me. Seeing your saintly form, all sins are eradicated". 12.

ਪਰਮਾਨਦ ਜਨਕ ਜਰਾਮ ਕੇ ਬਖਾਨੇ ਬੈਨ ਬਿਦਾ ਦੇਹੁ ਅਬ ਕੇ ਬਹੁਰ ਪੁਰਿ ਆਵਈ । ਭਗਨੀ ਕੇ ਲੇਨਿ ਮਾਤ ਪਿਤਾ ਨੈ ਪਠਾਏ
ਏਹ ਜਾਨੇ ਜੋਗ ਜਾਨੇ ਅਬ, ਨਹੀਣ ਪੁਨ ਜਾਵਈ । ਯਾ ਬਿਧਿ ਵਿਚਾਰ ਕੀਨਿ ਸਭਿਨਿ ਕੇ ਬਿਦਾ ਦੀਨਿ ਚਲੇ ਤਲਵੰਡੀ ਮਗ
ਸੁੰਦਰ ਸੁਹਾਵਈ । ਬੇਦੀ ਕੁਲ ਕੇਤ ਆਏ ਸੁਸ ਕੇ ਸਮੇਤ ਨਿਜ ਪ੍ਰਵਿਸੇ ਨਿਕੇਤ ਮਾਤ ਅੰਗ ਮੈਣ ਨ ਮਾਵਈ ॥੧੩॥

Parmanand, Jai Ram Ji's father, said to him, "Bid him farewell for now, he will come here some other time. He has been sent by his parents to fetch his sister, thus it is appropriate that he goes. He can come and stay some other time. Considering this, everyone bade farewell, and Guru Ji started his journey on the pleasing and beautiful path back to Talwandi. The emblem of Bedi clan Guru Ji reached home, and his mother was ecstatic to see him again. 13.

ਰਾਇ ਸੁਨੇ ਨਿਜ ਬੋਲਭ ਆਵਨ ਦਾਸ ਪਠਾਵਨ ਕੀਨ ਤਦਾਈ । ਲੀਨਿ ਬੁਲਾਇ, ਸੁ ਪਾਸ ਬਿਸਾਇ ਰਿਦੈ ਸੁਖ ਪਾਇ, ਅਖੀਣ
ਭਰਿ ਆਈ । ਪ੍ਰੇਮ ਸੋਣ ਬੁਝ ਸਰੀਰ ਅਪੀਰ ਕੀ ਪ੍ਰੀਤਿ ਨਵੀਨ ਕਰੀ ਅਧਿਕਾਈ । ਧੀਰ ਧੁਰੰਧਰ ਸ੍ਰੀ ਗੁਰੁ ਪੂਰਨ ਛੇਮ ਕਰੀ
ਐ ਜਰਾਮ ਵਡਾਈ ॥੧੪॥

The instant Rai Bular heard that most loving Guru Ji is back, he sent his servant to Guru Ji's place. He invited him, and made him sit next to him which gave much peace to his heart, and made his eyes moist. With great love and affection he enquired about his wellbeing. Bearer of fortitude, Absolute Guru Ji told about his health, and praised Jai Ram Ji. 14.

ਸਦਨ ਅਏ ਦੁਖਕਦਨ ਪੁਨ, ਜਿਨ ਤੇ ਮਦਨ ਲਜਾਇ । ਰਦਨ ਕੁੰਦ ਕੰਦਲ ਅਨਦ, ਮੰਦ ਮੰਦ ਗਤਿਪਾਇ ॥੧੫॥

Afterwards, the eradicator of all pains, whose teeth are as white as the Chandni flowers, the young shoot of happiness, from whom even god of love feels ashamed, slowly walked back home. 15.

ਮਾਨਹੁ ਸ਼ਿੰਗਾਰ ਨਿਜ ਰੂਪ ਪ੍ਰਗਟਾਵਈ । ਕਿਧੇ ਸਸਿ ਪਾਸ ਚਹਿ ਪਸਰੇ ਤਮਸ ਜਸਕਿਧੇ ਮੁਖ ਸਾਰਸ ਪੈਣ ਮਧੁਪ ਸੁਹਾਵਈ
। ਭੁਜਾਂ ਹੈਣ ਪ੍ਰਲਭ ਭਾਰੀ, ਉਂਨਤ ਸਿਕੰਧ ਚਾਰੀ ਦਯਾ ਭਰੀ ਨੈਨ ਕੋਰ ਚਿਜਤ ਕੋ ਚੁਰਾਵਈ । ਕੁੰਡਲ ਕਪੋਲ ਪਰ ਝਮਕਤਿ
ਲੇਲ ਭਏ ਚਿਬੁਕ ਅਮੋਲ ਛਬਿ ਹੋਰੇ ਤੇ ਲੁਭਾਵਈ ॥੧੬॥

On the beautiful face of Satguru Ji was small black beard, which looked as if art of beautification itself was expressing its form, or like the shadows on the moon, or like the beauty of bumblebee hovering on the face of lotus. His arms were long and shapely, and shoulders broad and beautiful. His compassion-filled eyes were stealing everyone's hearts. On his cheeks shone beautiful curly hair, and the priceless dimple on the chin won anyone who saw it. 16.

ਰਾਗ ਬਿਰੋਧ ਤੇ ਬ੍ਰਿਜਤਿ ਨਿਰੋਧਨਾਦਿ ਤੇ ਰੀਤਿ ਸਦਾ ਜਿਨ ਕੀ । ਛੈ ਨ ਸਕੈ ਹਰਖ ਮਨ ਸ਼ੋਕ ਦੇ ਜੋਣ ਦਲ ਕੰਜ ਜਲਕਨ
ਕੀ । ਏਕ ਸੇ ਆਨਦ ਮੈ ਮਗਨ ਜਗ ਤਾਰਨ ਲੀਲਾ ਕਰੇ ਤਨ ਕੀ । ਐਸੇ ਗੁਰੂ ਕੀ ਜੋਅੁ ਸਤਿ ਸੰਗਤ ਸੇਵਤਿ ਕਾ ਅੁਪਮਾ
ਤਿਨ ਕੀ ॥੧੭॥

Guru Ji, whose nature from the very beginning was that of non-indulgence and full of concentration, were untouched by happiness, sorry, anger, etc.; like petals of lotus flower cannot be touched by drops of water. The saviour of the world would remain immersed in

unbroken bliss, although his body would keep performing worldly actions. Those who do company of such Satguru are beyond all praises. 17.

ਉਦਾਸੀਨ ਬ੍ਰਿਤ ਮੈਣ ਸਦਾ, ਸ੍ਰੀ ਬੇਦੀ ਕੁਲਕੇਤੁ । ਅਸ ਬਿਧਿ ਦਿਵਸ ਬਿਤਾਵਈਣ, ਜਗ ਤਾਰਨ ਕੇ ਹੇਤੁ ॥੧੮॥

The emblem of Bedi clan Guru Ji would always remain in contemplative mood; this is how he passed his days for the liberation of the world. 18.

ਬਹੁਰੇ ਜੈਰਾਮ ਚਲਿ ਆਯੋ ਸਸੁਰਾਰ ਧਾਮ ਜਾ ਕੇ ਅਭਿਰਾਮ ਬੇਖ, ਲੇਨੇ ਹਿਤ ਨਾਨਕੀ । ਸੁਨਿ ਕੈ ਬੁਲਾਰ ਨੈ ਬੁਲਾਇ ਪਠਾ ਤਾਤਕਾਲ ਆਇ ਮਿਲੇ ਭਲੀ ਰੀਤਿ ਕਰੀ ਸਨਮਾਨ ਕੀ । ਕੁਸਲ ਪ੍ਰਸੰਗ ਕਰਿ, ਰਿਦੇ ਮੈ ਅਨਦ ਧਰਿ ਬੋਲੇ ਸਮਝਾਨ ਹਿਤ ਬਿਧਿ ਗਤਿਦਾਨ ਕੀ । ਕਲਾਵਾਨ ਨਾਨਕ ਸੁਜਾਨ ਕੇ ਤੂੰ ਭਲੇ ਮਾਨ ਕਲਹ ਕਰਤਿ ਕਾਲੂ ਸਮਝ ਨ ਸਾਨ ਕੀ ॥੧੯॥

Then, Jai Ram Ji, dressed in beautiful clothes, came to his in-laws at Talwandi to bring his wife back. On hearing the news of his arrival, Rai Bular immediately invited him to his place, and gave him much respect on his arrival. After enquiring about his well-being, Rai Bular's heart filled with joy as he said this about emancipator Guru Ji, "Jai Ram Ji, consider (Sri Guru) Nanak (Dev Ji) to be all-powerful and very special person. (Baba) Kalu keeps fighting with him all the time; he knows nothing about the wise". 19.

ਮੇਰੇ ਕਹੇ ਮਾਨਿ ਨਿਜ ਰਾਖੇ ਘਰ ਮਾਨ ਸਨ ਅਤੇ ਕਿਤ ਥਾਨ ਬਿਧਿ ਬਾਹਿ ਕੀ ਮਿਲੀਜੀਏ । ਸੇਵਾ ਸਭਿ ਭਾਂਤਿ ਸੇ ਮਿਟਾਇ ਮਨ ਭ੍ਰਤ ਮੀਤ! ਭੂਲ ਹੂੰ ਨ ਪ੍ਰਤਿਕੂਲ ਹੋਨੀ ਮਤਿ ਕੀਜੀਏ । ਸਾਰਥ ਪ੍ਰਮਾਰਥ ਮੈਣ ਜਨਮ ਪਦਾਰਥ ਕੇ ਚਾਹੇ ਜਿ ਸਕਾਰਥਾ ਤੋਂ ਨੀਕੇ ਲਖਿ ਲੀਜੀਏ । ਏਕ ਤੋਂ ਕਹਿਨ ਮੇਰੇ ਦੂਜੇ ਸਨਬੰਧ ਤੇਰੇ ਤੀਜੇ ਨਿਜ ਭਲਾ ਹੋਰੇ ਸੇਵਾ ਮੈਣ ਪ੍ਰਸੀਜੀਏ ॥੨੦॥

"Agree to what I say - respectfully keep him at your home, and get his marriage fixed somewhere there. O friend! Dispel all your concerns and serve him well, and don't say anything wrong to him, even by mistake. Consider (Sri Guru) Nanak (Dev) Ji to be Supreme if you wish to make your life's journey successful and obtain salvation. Firstly, this is what I say, secondly, you are related to him, and thirdly, see your personal welfare in this and gladly serve him in every way possible". 20.

ਕਲਹੀ ਕਾਲੂ ਕਲਹਿ ਕਰਿ ਯਾਂ ਤੇ ਰਹਹਿ ਉਦਾਸ । ਜਾਹੁ ਜਬਹਿ ਨਿਜ ਸਦਨ ਕੇ ਪੁਨ ਪਠਵਹੁਣ ਤੁਮ ਪਾਸ ॥੨੧॥

"Querulous (Baba) Kalu Ji keeps fighting with him, that is why he (Guru Ji) remain sad. When you go back to your home, I will send him to you". 21.

ਜੈਰਾਮ ਤਬੈ ਹਰਖਾਇ ਰਿਦੇ ਕਹਿ ਭਾਗ ਜਗੇ ਅਪਨੇ ਵਡ ਜਾਨੇ । ਜਿਨ ਕੀ ਅਪਮਾ ਤੁਮ ਆਪ ਕਰੇ ਸੁ ਚਲੈ ਮਮ ਧਾਮ ਕ੍ਰਿਤਾਰਥ ਮਾਨੇ । ਧਨ ਤੇ ਤਨ ਤੇ ਮਨ ਤੇ ਜਨ ਤੇ ਸਭਿ ਆਇਸੁ ਮੈਣ ਤਿਨ ਕੀ ਸਿਰ ਠਾਨੇ । ਕਹਿ ਯੋ ਅਨਿ ਬੰਧਨ ਕੀਨਿ ਬੁਲਾਰ ਕੇ ਹੋਇ ਬਿਦਾ ਸੁ ਨਿਕੇਤ ਸਿਧਾਨੇ ॥੨੨॥

Hearing this, Jai Ram Ji became elated, and said, "I believe my good fortunes have awakened. If the one you are praising enters my house I would consider my life successful. I will serve him with body, mind and wealth, and will also employ servants to obey his every command". Saying this, he bade farewell to Rai Bular, and headed back to his home. 22.

ਲੀਨਿ ਭਾਰਜਾ ਸਾਥ, ਡੋਲੇ ਮਹਿਣ ਚਢਿਵਾਇ ਕਰਿ । ਮਿਲ ਸ੍ਰੀ ਨਾਨਕ ਸਾਥ, ਸਾਸ ਸਸੁਰ ਕੇ ਨਮੋ ਕਰਿ ॥੨੩॥

After meeting Sri Guru Nanak Dev Ji, and offering his salutations to his in-laws, Jai Ram Ji got his wife, Nanaki Ji, to sit in the palanquin. 23.

ਸਨੇ ਸਨੇ ਪ੍ਰਸਥਾਨ, ਯੁਤ ਦਾਸਨ ਕੇ ਘਰ ਗਯੋ । ਸਿਮਰਤਿ ਸਤੁਤਿ ਬਖਾਨ, ਸ੍ਰੀ ਨਾਨਕ ਕੇ ਦੰਪਤੀ ॥੨੪॥

Treading slowly, Jai Ram Ji and servants reached back home. Both husband and wife sang praises of Sri Guru Nanak Dev Ji and remembered him fondly. 24.

ਤਾਂ ਪਸ਼ਚਾਤ ਰਹੇ ਜਸ ਭਾਂਤਿ ਕਹੇ ਤਸ ਗਾਥ ਸੁਨੇ ਸੁਖਦਾਨੀ! । ਯੋਗ ਕੀ ਰੀਤਿ ਨਿਕੇਤ ਬਿਖੈ ਵਰਤੈ, ਨਿਰਲੇਪ ਵਿਖੇਪਤਾ ਹਾਨੀ । ਜੈਸ ਬਿਦੇਹ ਰਹੇ ਗ੍ਰਿਹਸਤਾਸ਼੍ਰਮ ਹੈ ਅਜ ਲੋ ਪਰਤਛ ਕਹਾਨੀ । ਪਾਵਕ ਬੀਚ ਬਿਭੂਤ ਛਪੈ ਤਿਵ ਰਾਖੀ ਛਪਾਇ ਕਲਾ

ਗੁਨਖਾਨੀ ॥੨੫॥ (Bhai Bala is saying) "Now I narrate to you how Satguru Ji spent his time after that.

Please listen, O bestower of peace Guru Angad Dev Ji!" At home, he would meet and mix with everyone without any difference, but his internal state would remain unaffected; just like King Janak led householder's life totally detached from his body, that story is evident today. Guru Ji kept his divine powers hidden, like flames hide themselves beneath ashes. 25.

ਲਖਿ ਨ ਸਕਹਿਣ ਅਨਜਾਨ ਬਕਹਿਣ ਸਿ ਅਸ ਮਿਲ ਪਰਸਪਰ । ਕਾਜ ਕਠਨ ਜਗ ਜਾਨਿ ਬਿਨ ਮਤਿ ਹੋਇ ਨ ਆਵਈ ॥੨੬॥ Ignorant people could not recognise his true self, which is why they would get together and say, "He (Sri Guru Nanak Dev Ji) is dim-witted, hence cannot perform tedious worldly affairs." 26.

ਸ੍ਰੀ ਬੇਦੀ ਕੁਲਚੰਦ, ਰਹਤਿ ਸਮਾਨ ਸੁਭਾਇ ਮੈ । ਕਮਲਨ ਸੇ ਮਤਿਮੰਦ, ਕੈਸੇ ਸਕਹਿ ਪਛਾਨ ਸੇ ॥੨੭॥

The moon of Bedi Clan Sri Guru Nanak Dev Ji would remain in unaffected, carefree state. How could people with inferior intellect, who are like the lotus flower that turns its face away from the moon, identify Guru Ji? 27.

ਧਰਮਧੂਰੀਨ ਅਗਾਧ, ਅਸ ਬਿਧਿ ਸਮਾਂ ਬਿਤਾਵਈ । ਚਲਿ ਕਰਿ ਆਯੋ ਸਾਧ, ਏਕ ਦਿਵਸ ਤਲਵੰਡਿਕਾ ॥੨੮॥

All-virtuous, God-form Guru Ji were spending his days like this, when a saint happened to arrive at Talwandi. 28.

ਰੀਤਿ ਤਨ ਸੰਤ ਕੀ ਅਤੀਤ ਬੈਠੇ ਆਨਿ ਇਕ ਨਗਰ ਵਹਿਰ ਬਰ ਆਸਨ ਡਸਾਇ ਕੇ । ਤਾਂਹੀ ਸਮੇ ਸਹਿਜ ਸੁਭਾਇ ਗਏ ਨਾਨਕ ਜੀ ਬੈਸੇ ਕਰਤਾਰ ਕਰਤਾਰ ਤਾਂ ਸੁਨਾਇ ਕੇ । ਕੰਚਨ ਕੀ ਮੁੰਦ੍ਰਿਕਾ ਸੁਹਾਇ ਛੁਜਦੁ ਆਣਗੁਰੀ ਮੈ ਲੋਟਾ ਹਾਥ ਲੀਏ ਅਪਕਾਰੀ ਜੇ ਸੁਭਾਇ ਕੇ । ਬੁਝਤਿ ਅਤੀਤ ਕੌਨ ਨਾਮ ਤੋਂ ਬਰਨ ਰੀਤਿ ਕਹੇ ਪਰਤੀਤ ਨਿਜ ਚੀਤ ਕੀ ਜਨਾਇਕੈ ॥੨੯॥

Wearing saintly garb, he prepared a nice seat for himself and sat on the outskirts of Talwandi. At that moment, Sri Guru Nanak Dev Ji impulsively reached there, and saying 'Kartar, Kartar' sat next to him. Guru Ji had a gold ring on his little finger, and carried a brass water vessel in his hand, because he was of a generous disposition. The saint asked Guru Ji, "What is your name, what clan do you belong to, and on whom you have got your faith fixed". 29.

ਨਾਨਕ ਹੈ ਨਾਮ ਨਿਰੰਕਾਰੀ ਤਨ ਬੇਖ ਜਾਨ । ਖੜ੍ਹੀ ਕੀ ਜਾਤਿ ਗੋਤ ਬੇਦੀ ਮਮ ਜਾਨੀਏ । ਕਹੈ ਸੰਤ ਵਾਕ ਤੁਮ ਆਪ ਨਿਰੰਕਾਰੀ ਭਏ? ਉਤਰ ਬਤਾਇ ਹਮ ਕੌਨ ਤੇ ਪ੍ਰਮਾਨੀਏ । ਰਾਵਰਿ ਤੇ ਸੰਤ ਰੂਪ ਮਤੇ ਹੈ ਅਨੂਪ ਸੁਭ ਭਏ ਨਿਰੰਕਾਰ ਹੂੰ ਕੇ ਭੇਦ ਨ ਪਛਾਨੀਏ । ਐਸੇ ਕਹਿ ਵਾਕ ਲੀਨੀ ਕਰ ਤੇ ਉਤਾਰਿ ਛਾਪ ਲੋਟਾ ਸਾਧੂ ਲੁ ਦਿਤਾ ਲੋਟੇ ਕੇ ਸਮੇਤ ਤਾਂਹਿ ਦੀਨੀ ਸੁਖ ਦਾਨੀਏ ॥੩੦॥

Guru Ji said, "My name is Nanak, consider my mind and body as that of the Formless. I belong to Khatri clan, and my caste is Bedi". The saint said, "How can you become the Formless yourself? Answer me, what is the proof of this?" Guru Ji said, "You are a saint, you possess positive intellect, you do not know the secret of the Formless." Saying this, bestower of peace Guru Ji took off the ring from his finger and offered it to the saint along with the brass water vessel. 30.

ਕਹੇ ਪੁਨ ਸੰਤ ਹਮੈਣ ਪਹੁੰਚੀ, ਸੁ ਲੇਹੁ ਅਬ ਨਹੀ ਮੋਹਿ ਕਾਮ ਨਿਜ ਧਾਮ ਲੈ ਸਿਧਾਈਏ । ਏਕ ਬਾਰ ਦੇਇ ਕਰਿ ਤਾਂਹਿ ਕੇ ਸੇ ਲੇਹਿ ਹਮ ਦੇਤਿ ਕਰ ਲੇਤਿ ਜੌਨ, ਧਰਮ ਲਜਾਈਏ । ਹੋਇ ਕੈ ਪ੍ਰਸੰਨ ਸੰਤ ਕਹਿਤ ਪ੍ਰਛੰਨ ਬੇਖ ਲੇਤਿ ਕਰਤਾਰ ਸੁਧ, ਐਸੇ ਜਾਨ ਪਾਈਏ । ਸੰਤ ਤਬ ਚਲੇ ਗਯੋ, ਨਾਨਕ ਸਦਨ ਅਯੋ ਸੁੰਦਰ ਬਦਨ ਨਿਜ ਸਿਜ਼ਖ ਸੁਖਦਾਈਏ ॥੩੧॥

Returning the objects, the saint said to Guru Ji, "Consider them received, now take them back. They are of no use to me; take them to your house!" Guru Ji said, "I have offered them to you, how can I take them back now? The religious principle breaks if one takes back what has already been offered." Hearing this, the saint became happy and said, "It appears to me the Lord Himself secretly takes care of your entire affairs." The saint then

went away, and the bestower of peace to the Sikhs, the beautiful faced Sri Guru Nanak Dev Ji returned back home. 31.

ਕਾਲੂ ਕਰ ਦੇਖਿ ਕਹੇ, ਕੋਪ ਮੈ ਬਿਸੇਖ ਮੁਖ ਭਾਖੈ ਦੁਰਬਾਚ ਅਬ ਸਾਚ ਕਹੇ ਮੋਹਿ ਕੇ । ਲੋਟਾ ਤੈਨੁ ਗਵਾਇ ਛਾਪ ਦੀਨੀ ਕੌਨ ਜਾਇ ਸੁਤ! ਸਦਾ ਦੁਖਦਾਇ ਮਤਿ ਆਵਤਿ ਨ ਤੋਹਿ ਕੇ । ਕਹਾਂ ਲੋ ਪੁਕਾਰੇ, ਨਹਿਣ ਲੀਨਿ ਤੈ ਸਮੁਰੇਭੋਨ ਕੀਨ ਯੋਨ ਅਜਾਰੇ, ਮੁਰ ਕਹੇ ਜਿ ਨ ਪੋਹਿ ਕੇ । ਇਛਾ ਜਹਿ ਜਯੈ, ਹਮ ਧਾਮ ਹੂੰ ਨ ਅਯੈ ਨਿਜ ਖਯੈ ਜੇ ਕਮਯੈ ਕਹੇ ਰਿਦੈ ਭਰਿ ਛੋਹਿ ਕੇ ॥੩੨॥
On seeing the ring missing from his finger, (Baba) Kalu Ji got extremely angry, spoke ill words to him, and said, "Son, now tell me honestly where you have lost the vessel, and to whom you have given the ring ? You have always given me worries, you never learn a thing. How long can I keep telling you, you pay no heed! Instead you keep destroying the house like this. You are not interested in anything I have to say to you. Go wherever you wish, do not come back to our house. Earn and eat on your own." This (Baba) Kalu Ji said to Guru Ji with remorse-filled heart. 32.

ਛੋਡੀ ਜੇ ਕਮਾਈ ਤੇਰੀ, ਦੀਨੀ ਤੈ ਗਵਾਇ ਮੇਰੀ ਬਨਜ ਬਿਅੁਹਾਰ ਕੀ ਨ ਮਜਤਿ ਤੇਰੇ ਪਾਸ ਹੈ । ਤੂ ਸ਼ਨੀ ਕਰਤਿ, ਹੂੰ ਹੂੰ ਬੋਲਤਿ ਖਪਤਿ ਨਿਤ ਮਾਨਤਿ ਨ ਬਾਤ ਕਿਧੇਨ ਦੁਜ਼ਖ ਹੀ ਕੀ ਰਾਸ ਹੈ । ਰਾਇ ਸੰਗ ਧਾਇ ਜਾਇ ਕਹੇ ਕਾਹੂ ਭੇਦ ਸਭਿ ਕਾਲੂ ਕੇ ਬੁਲਾਇ ਰਾਇ ਲੀਨਿ ਤਬ ਆਸੁ ਹੈ । ਕਹਾਂ ਤੋਹਿ ਭਯੋ, ਨਹਿਣ ਮਾਨੈ ਕਿਮ ਕਹੇ ਬਹੁ ਪ੍ਰਾਕ ਸਮਝਯੋ ਤੇਰੇ ਗਯੋ ਬਿਸਵਾਸ ਹੈ ॥੩੩॥
"Forget about your income, you have wasted my earnings too. You do not possess the intellect to do business. Every day I fruitlessly waste my time with you, but you remain either quiet, or nod half-heartedly. You do not agree to anything I tell you. You are like a mine of endless suffering for me." Someone quickly ran to Rai Bular and told this story, who immediately called Baba Kalu Ji over, and said, "What has happened to you? I have explained to you many times before, still you do not agree to anything I tell you. I have lost all my faith on you." 33.

ਪਥਰ ਤੇ ਨਿਠੁਰੇ ਅਧਿਕ, ਜਲ ਮਮ ਬਚ ਕਿਮ ਭੇਦ । ਨਾਨਕ ਕਦਲੀ ਕੋਮਲ ਪੈਨ ਜਿਵੇ ਦੇ ਖੇਦ ॥੩੪॥
“(Baba) Kalu (Ji) you are harder than stone, how can my water-like words penetrate you? (Sri Guru) Nanak (Dev Ji) is as delicate as a banana, even a light breeze can shake him up.” 34.

ਨਾਨਕ ਤਾਤ ਕਹੀ ਤਬ ਬਾਤ ਸੁਨੇ, ਕਰ ਛਾਪ ਹੁਤੀ ਸੁਧ ਨਾਂਹੀ । ਜਾਨਤਿ ਨਾਂਹਿ ਨ ਕਾਹਿ ਕਰੀ ਕਿਹ ਗੋਰ ਦਈ ਕਿ ਦਈ ਕਿਸ ਪਾਹੀ । ਹੋਣ ਅਨੁਮਾਨ ਤੇ ਜਾਨਤਿ ਹੋਣ ਮਨ ਗੋਸ਼ਟੀ ਨਿਤ ਫਕੀਰਨ ਕਾਹੀ । ਤਿਨ ਕੇ ਨ ਬਤਾਵਤਿ ਹੈ ਪੁਨ ਤੂਨਪ ਧਾਰਤਿ ਹੈ ਮੁਖ ਮਾਂਹੀ ॥੩੫॥

Guru Nanak Dev Ji's father said, "Listen to me! He had a ring on his finger, I have no idea what he has done with it, whether he has thrown it away or given to someone? It is my guess, and belief, that since he regularly meets and holds discussions with holy men, he must have handed the ring and vessel to them; now he has gone quiet and won't speak about it." 35.

ਹੋਣ ਕਿਹ ਤੇ ਜਿ ਕਮਾਇ ਕੈ ਆਨਤਿ ਖੋਵਤਿ ਹੈ ਨ ਵਿਚਾਰ ਕਰਾਹੀ । ਜੇ ਇਸ ਬੈਸ ਸਮਾਨ ਹੁਤੇ ਘਰ ਕਾਰ ਸੰਭਾਰਿ ਲਈ ਸਭਿ ਤਾਂਹੀ । ਔਰ ਨ ਜਾਨਤਿ ਕਾਜ ਕਛੁ ਇਹ ਦੇਵਨ ਕੇ ਸਭਿ ਤੇ ਸਰਸਾਹੀ । ਖਟਿ ਨ ਚਾਹਤਿ ਮੈ ਇਹ ਕੀ ਕਬ ਆਪ ਕਮਾਇ ਕੈ ਆਪ ਹੀ ਖਾਹੀ ॥੩੬॥

"If I earn some money from somewhere, he throws it away without thinking twice. All his companions of same age have taken care of household affairs. But, he knows nothing about work, and is always in forefront when it comes to giving. Not for once I wish for his earned money, all I want now is he earns and eats himself." 36.

ਰਾਇ ਜੀ ਮੇਹਿ ਗੁਨਾਹਿ ਵਿਚਾਰਹੁ ਕੌ ਲਗ ਹੋਇ ਨਿਬਾਹਕ ਯਾਹੀ । ਹੋ ਮਰਿਹੋ ਤਬ ਕਿਆਣ ਨਿਭਿਹੈ ਅਬ ਬੈਸ ਜੁਵਾ ਨਹਿਣ ਕਾਰ ਕਮਾਹੀ । ਰਾਇ ਬੁਲਾਰ ਵਿਚਾਰਿ ਕਹੀ ਨਿਤ ਰਾਰ ਹੁਵੈ ਤੁਮਰੇ ਘਰ ਮਾਂਹੀ । ਨਾਨਕ ਕੋ ਅਬ ਧਾਮ ਜੈਰਾਮ ਕਰੇ ਮਮ ਮਾਨ, ਪਠਾਉ ਤਹਾਂਹੀ ॥੩੭॥

“Rai Ji! Reflect and tell me what my crime is. How long will it go on like this? When I die, how will he earn his livelihood? He is young now, yet he does not work.” Rai Bular pondered for a while, and said, “There are fights in your house every day, take my advice and send (Sri Guru) Nanak (Dev Ji) to Jai Ram’s house.” 37.

ਰਿਸ ਸੇ ਦੁਰਬਾਕ ਕਰੈਣ ਨਿਤ ਹੀ ਦੁਖ ਨਾਨਕ ਰੰਜ ਸਦਾ ਘਰ ਮਾਂਹੀ । ਨਹਿ ਮੇਲ ਬਨੈ ਤੁਮਰੇ ਯੁਨ ਕੇ ਜਿਮ ਪੂਰਬ ਪਜਛਮ ਦੈ ਨਰ ਜਾਹੀ । ਮਨ ਲੋਲਪਤਾ ਤਵ, ਤਾਂਹਿ ਯੁਦਾਰਤਿ ਸੰਤ ਸੁਭਾਇ ਸਦਾ ਕਰੁਨਾ ਹੀ । ਪੁਨ ਸੇਵਕ ਭੇਜ ਬੁਲਾਇ ਕੈ ਨਾਨਕ ਪਾਸ ਬਸਾਇ ਕੈ ਸਾਦਰ ਪ੍ਰਾਹੀ ॥੩੮॥

“You get angry and speak bad words to him every day, and (Sri Guru) Nanak (Dev Ji) is always upset and sad at home. You two do not get along, it is as if you are walking in opposite directions. You have greed in your heart, while he is generous, saintly and of compassionate disposition.” He then sent a servant and called Guru Ji over, made him sit next to him and respectfully said - .38.

ਪਤੀਆ ਮੈ ਲਿਖ ਦੇਯ ਹੋ, ਜਾਵੇ ਪੁਰਿ ਸੁਲਤਾਨ । ਪਰਚਹੁਗੇ, ਸੁਖ ਪਾਇ ਹੋ, ਕਾਲੂ ਕਲਹਿ ਨਿਦਾਨ ॥੩੯॥

“I will write you a letter, you go to Sultanpur. There your mind will be at ease, I will also feel content, and ignorant (Baba) Kalu (Ji’s) fighting will also cease. 39.

ਇਹ ਬਿਧਿ ਕਹਿ ਕਰਿ ਰਾਇ, ਪਾਤੀ ਲਿਖੀ ਜਰਾਮ ਕੋ । ਨਾਨਕ ਤੁਮ ਢਿਗ ਆਇ, ਭਾਗ ਵਡੇ ਨਿਜ ਜਾਨੀਏ ॥੪੦॥

Saying this, he wrote a letter addressed to Jai Ram Ji – “(Sri Guru) Nanak (Dev Ji) is coming to you, consider this your good fortune...” 40.

ਜਿਤੀ ਸੇਵ ਹੋਵੈ ਕਰੇ ਆਪ ਯਾਂਕੀ । ਲਿਖੀ ਰਾਇ ਐਸੇ ਭਯੋ ਪ੍ਰੇਮ ਛਾਕੀ । ਦਈ ਹਾਥ ਮੈ ਹੋਰਿ ਰੂਪੰ ਦਇਆਲਾ । ਬੁਲਾਯੋ ਮੁਝੇ ਸੰਗ ਦੇਨੇ ਕ੍ਰਿਪਾਲਾ ॥੪੧॥

“...and serve him as much as possible.” Rai Bular wrote the letter which almost made him drunk in Guru Ji’s love. He looked at the compassionate form of Guru Ji and handed him the letter, and called me (Bhai Bala Ji) to accompany Guru Ji on his journey. 41.

ਭਰੇ ਫੇਰ ਅੰਕੰ ਮੁਖੰ ਲੀਨ ਚੁਮੰ । ਮੁਚੇ ਨੈਨ ਨੀਰੰ ਗਿਰੀ ਬੁੰਦ ਭੂਮੰ । ਮਨੋ ਬੋਗ ਪੀਰੰ ਰਿਦੇ ਨ ਸਮਾਵੈ । ਚਖੰ ਦਾਰ ਆਮੇਯ ਬਾਹੰ ਸੁ ਆਵੈ

॥੪੨॥

Rai Bular then gave Guru Ji a warm embrace, and kissed his forehead; a teardrop fell from his eye on the ground. It was as if Rai Bular could not contain the pain of separation in his heart, or in his eyes, thus it was leaking out from his eyes. 42.

ਦਿਲਾਸੇ ਦਿਯੋ ਹੈ ਧਰੇ ਹਾਥ ਸੀਸੰ । ਬਿਦਾ ਕੀਨਿ, ਪ੍ਰੀਤੰ ਬਹੁਤੀ ਛਿਤੀਸੰ । ਗਏ ਧਾਮ ਮਾਤਾ ਮਿਲੀ ਅਜਸੂ ਡਾਰੀ । ਬਿਧਾਤਾ ਗਤੰ ਨ ਲਖੀ ਜਾਇ ਨਾਰੀ ॥੪੩॥

Rai Bular placed his hand on Guru Ji’s forehead and consoled him; this is how Rai Bular lovingly said his farewell to Guru Ji. Afterwards, Sri Guru Nanak Dev Ji reached home where he met his weeping mother. She said, “Lord’s ways are mysterious, one cannot understand Him.” 43.

ਇਕੰ ਤਾਤ ਮੇਰੇ ਬਿਯੋਗੰ ਸੁ ਕੀਨੋ । ਨ ਦੈਵੰ ਸਹਾਰੇ ਨ ਦੇਖੰਨ ਦੀਨੋ । ਭਰੇ ਅੰਕ ਮੈਣ ਸੀਤ ਸਾਸੰ ਨਿਕਾਰੇ । ਬਢੀ ਪੀਰ ਮਾਨੋ ਹੁਵੈਣ ਪ੍ਰਾਨ ਨਾਰੇ੧੯ ॥੪੪॥

“I have got only one son, even he has been separated from me. The Lord could not bear it, and has distanced him from me.” Taking Guru Ji in his arms, she started taking long,

cold sighs. Her pain was so intense; it was as if her very life was being taken away from her. 44.

ਕਹੋ ਤਾਤ! ਤੇਰੇ ਬਿਨਾ ਕੈਸ ਜੀਵੇ । ਸਹੇ ਜਾਇ ਨਾਂਹੀ ਬਿਖੈ ਘੋਰ ਪੀਵੈ । ਕਿਆ ਮੈਣ ਨਿਹਾਰੇ ਸੁ ਪਾਛੈ ਇਕਾਕੀ । ਹੁਤੇ ਸੁਨ ਏਕੋ ਸਮੀਪੰ ਨ ਤਾਂ ਕੀ ॥੪੫॥

She said, "Son! You tell me, how will I live without you? I won't be able to bear it, will keep drinking the poison of separation. Who will I look at after you have gone? I have only one son, even he is not going to be with me." 45.

ਕਰੀ ਬੰਦਨਾ ਮਾਤ ਕੇ ਰੋਤਿ ਛੋਰੀ । ਪਿਤਾ ਕੇ ਨਮੋ ਕੀਨਿ ਦੇ ਹਾਥ ਜੋਰੀ । ਸਖਾ ਕੇ ਮਿਲੇ ਜੋ ਹੁਤੇ ਬਾਲ ਪਾਰੇ । ਮੁਝੈ ਸੰਗ ਲੈ ਫੇਰ ਪੰਥ ਪਧਾਰੇ ॥੪੬॥

Guru Ji folded his hands and paid his respects to his weeping mother. He also paid his respects to his father with folded hands. Then he met his childhood friends, and took me (Bhai Bala Ji) along, and started the journey. 46.

ਵਿਖੈ ਤੇ ਵਿਚਾਰੰ ਵਿਚਾਰੰ ਕਹਾਨੀ । ਮਰੀ ਜਾਤਿ ਭਾਖੈ ਭਲੇ ਮੋਖਦਾਨੀ । ਪੁਰੀ ਨੀਯਰਾਨੀ ਕਟੀ ਬਾਟ ਸਾਰੀ । ਪ੍ਰਵੇਸੰ ਬਗ਼ਾਰੰ ਕਿਯੋ ਹੋਰਿ ਚਾਰੀ ॥੪੭॥

Narrating tales of detachment and contemplation, the emancipator Guru Ji walked on the path. When entire distance was covered, Sultanpur came near and Guru Ji entered a beautiful marketplace. 47.

ਗਏ ਧਾਮ ਜੈਰਾਮ ਬੇਦੀਨ ਰਾਈ । ਤਬੈ ਨਾਨਕੀ ਸੇਦਰੀ ਦੇਖਿ ਧਾਈ । ਅਭੈ ਪੈਰ ਪੈ ਆਨਿ ਕੈ ਸੀਸ ਧਾਰੇ । ਦਯਾ ਐਨ ਯੋਣ ਦੇਖਿ ਬੈਨ ਅਚਾਰੇ ॥੪੮॥

The king of Bedis Guru Ji reached Jai Ram Ji's house. Seeing him, Sister Nanaki Ji came running, and folding her hands placed her forehead on Guru Ji's lotus feet. Treasure house of compassion Guru Ji saw this, and said... 48

ਵਡੀ ਸੇਦਰੀ ਮੋਹਿ ਤੇ ਬੈਸ ਤੇਰੀ । ਕਰੋ ਬੰਦਨਾ ਯੋਗਤਾ ਹੈ ਸੁ ਮੇਰੀ । ਅਪੁਨੀ ਕਰੀ ਬਾਤ ਯੋਗੁ ਨ ਐਸੇ । ਕਿਯੋ ਸੇਦਰੀ ਜੋ ਅਬੈ ਆਪ ਜੈਸੇ ॥੪੯॥

"Sister, you are older than me in age. It is my duty that I pay my salutations to you. But you have done the opposite. My dear sister, it is not appropriate what you have just done." 49

ਕਹੈ ਨਾਨਕੀ ਸਾਚ ਜੈਸੇ ਬਖਾਨੀ । ਜੁਈ ਹੋਇ ਕ੍ਰਾਤਾ ਕਹੇ ਸੇ ਪ੍ਰਮਾਨੀ । ਨਹੀ ਕ੍ਰਾਤ ਕਾਕੇ, ਜਗੰਈਸ਼ ਪੇਖੇ । ਰਿਦੈ ਆਪਨੇ ਮੈ ਕ੍ਰਾਤਾ ਭਿ ਲੇਖੇ ॥੫੦॥

Bebe Nanaki Ji said, "If I be honest, if you are just a brother to me then I will agree to whatever you say. But, you are not anyone's brother, I see you as Lord of the world instead. In my heart, even I do not consider you my brother." 50.

ਨ ਆਦੰ ਨ ਅੰਤੰ ਬਿਅੰਤੰ ਸਰੂਪੰ । ਪਿਤਾ ਹੈ ਨ ਮਾਤਾ ਨ ਬੰਧੰ ਅਨੂਪੰ । ਨਿਜੰ ਇਛ ਤੇ ਦੇਹਿ ਧਾਰੀ ਦਯਾਲ । ਅਧਾਰੰਨ ਮੰਦੰ ਜਗੰ ਜੀਵ ਜਾਲ ॥੫੧॥

"Your true form is limitless, which has no beginning and no end. You have no mother or father or any relative, you are matchless. That benevolent Lord has used His own will to take on the human form for the emancipation of all lowly people of the world." 51

ਕਲੀ ਕਾਲ ਮਾਂਹੀ ਬਿਥਾਰੇ ਸੁਚਾਲੀ । ਮਿਟਾਵੇ ਕੁਪੰਥੰ ਕੁਦੰਤੰ ਕੁਚਾਲੀ । ਐਸ ਹੀ ਮੋਹਿ ਕੇ ਦਾਨ ਦੀਜੈ । ਮਤੰ ਨ ਬਿਸਾਰੇ ਕਬੈ, ਯੋਣ ਪ੍ਰਸੀਜੈ ॥੫੨॥

"Please propagate righteous ways in this Kaljug, and put an end to evil practices, and meaningless rituals. Please give me such a blessing too. Be merciful on me, and never forget me." 52.

ਇਤੇ ਮਧ ਜੈਰਾਮ ਆਯੋ ਤਹਾਂ ਹੀ । ਸੁਸਾ ਨਾਨਕੀ ਸੇ ਮਿਲੈ ਬੈਸ ਜਾਣਹੀ । ਉਠੇ ਬੰਦਨਾਂ ਕੇ ਨਿਹਾਰੇ ਜਰਾਮਾ । ਹਟਾਯੋ ਇਨੈ ਆਪ ਕੀਨੀ ਪ੍ਰਨਾਮਾ ॥੫੩॥

Meanwhile, Jai Ram Ji had arrived where Guru Ji were sitting with his sister (Bebe) Nanaki Ji. Seeing him, Guru Ji got up to pay his respects, but Jai Ram Ji stopped him from doing so, and paid his respects. 53.

ਕਹੇ ਬੈਨ ਜੈਰਾਮ ਧਾਮ ਪੁਨੀਤਾ । ਭਯੋ ਆਵਨੇ ਤੇ ਅੁਡੀਕੀਤਿ ਨੀਤਾ । ਨਿਹਾਲ ਕਿਯੋ ਮੇਹਿ ਦੀਨੋ ਦਿਦਾਰੰ । ਅਹੋ ਸੰਤ ਰੂਪੰ ਅਨੂਪੰ ਦਯਾਰੰ ॥੫੪॥

Jai Ram Ji said, "You have purified my house with your presence. Every day we would desperately wait for your arrival. You are saintly, matchless and most compassionate; you have made me extremely happy with your holy presence." 54.

ਚਹੋ ਪੋਸ਼ਿਸ਼ੰ ਜੈਸ ਤੈਸੀ ਹੰਢਾਵੇ । ਰੁਚੈ ਜੇ ਰਿਦੈ ਸੇ ਭਲੀ ਭਾਂਤਿ ਖਾਵੇ । ਰਹੇ ਬੈਨ ਆਪੰ, ਨਿਕੇਤੰ ਤੁਮਾਰੇ । ਕਰੋ ਸੰਤਿਸੰਗੰ ਸੁ ਨਾਮੰ ਅੁਚਾਰੇ ॥੫੫॥

"Please wear any dress you want, happily eat whatever you wish to eat, this house is your own, rest here if you wish, or have holy congregations and remember the Name of that Lord." 55.

ਅਸ ਬਿਧਿ ਮਿਲ ਕਰਿ ਪਰਸਪਰ, ਦੁਇ ਦਿਸ਼ ਅੁਰ ਹਰਿਖਾਇ । ਸ੍ਰੀ ਨਾਨਕ ਸੁ ਪ੍ਰਕਾਸ਼ ਕੇ ਪੂਰਨ ਖੇੜਸਪ ਧਾਇ ॥੫੬॥ In this way, both parties were happy to be with each other. And with this ends the Sixteenth Adhyai of Sri Nanak Parkash.

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੁਰਬਾਰਧੇ ਸੁਲਤਾਨਪੁਰ ਜਾਵੰ ਪ੍ਰਸੰਗ ਬਰਨਨ ਨਾਮ ਖੇੜਸਮੇ ਅਧਾਯ ॥੧੬॥ Sri Guru Nanak Parkash (Poorbardi) Adhyai Sixteenth, Episode description "Going to Sultanpur" ends.

Sri Nanak Parkash - Post 107

Tuesday, November 23, 2010

Again I would like to thank the Gupt individual continueing the seva of the Sri Nanak Parkash. Below is the 17th Adhyai of the Sri Nanak Parkash for the Sangat. ਦੋਹਰਾ ਰਾਮ ਦਾਸ

ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਦਾਸਨ ਕੇ ਸੁਖਰਾਸ । ਯਮ ਪਾਸਨ ਕੇ ਤ੍ਰਾਸ ਕੇ ਕਰਤਿ ਛਿਨਿਕ ਮਹਿਣ ਨਾਸ ॥੧॥

Couplet: (Bhai Santokh Singh Ji is making an invocation to Sri Guru Ram Dass Ji): Sri Guru Ram Dass Ji are the treasure of the re-trove of happiness for their followers. In an instant, they destroy the fear of the nath. 1.

ਸੈਯਾ

ਯਾਂ ਬਿਧਿ ਸੇਣ ਮਿਲਿਕੈ ਹਰਧੈ ਅੁਰ ਸਾਦਰ ਸੇਵ ਭਲੇ ਕਰਿਹੀ । ਕਾਲ ਬਿਤਾਵਹਿਣ ਦਾਲੁ ਮਹਾਂ ਸੁਲਤਾਨਪੁਰੇ ਸੁਖ ਸੇ ਫਿਰਿਹੀ । ਤਾਰਨ ਜਾਣ ਅਵਤਾਰ ਪ੍ਰੋ ਕਲਿ ਕੇ ਨਰ ਮੰਦ ਮਹਾਂ ਜਰਿਹੀ । ਬਾਸੁਰ ਏਕ ਸੁਸਾਪਤਿ ਸੇ ਭਗਨੀ ਮਿਲਿ ਬੈਸਤਿ ਭੇ ਘਰ ਹੀ ॥੨॥

Quatrain: (Bhai Bala Ji is saying): In this way, they happily and respectfully served Guru Ji. Ever benevolent Satguru Ji happily spent his time in Sultanpur. One time Guru Ji, who came to his world to liberate the lowliest of people of Kaljug, were sitting with his sister and brother-in-law. 2.

ਪੰਕਜ ਨੈਨ ਪ੍ਰਭੂ ਗੁਨ ਐਨ ਭਨੇ ਮੁਖ ਬੈਨ ਸੁਨੇ ਮਮ ਬਾਨੀ । ਕਾਰ ਬਿਹੀਨ ਭਲੇ ਨਹਿਣ ਚੀਨ ਕਹੈ ਪਰਬੀਨ , ਸਭੈ ਜਗ ਜਾਨੀ । ਹੈ ਜਗ ਗੀਤਿ ਕਰੈਣ ਸਭਿ ਪ੍ਰੀਤ ਸੁ ਕੋਣ ਵਿਪਰੀਤ ਕਰੈਣ ਮਨ ਮਾਨੀ । ਦੇਹੁ ਬਤਾਇ ਜੁਆ ਮਨ ਭਾਇ ਬਿਤਾਇ ਸਮਾਂ ਪਰਚਾਨ ਜੁ ਪ੍ਰਾਨੀ ॥੩॥

Lotus eyed, house of all good qualities, God-form Guru Ji said, "Please listen to me! Idlers are not considered good; this is what elders say, and is also a well-known saying. It is the world's way that those who work are liked by everyone, and I thought of doing opposite to this tradition. Now tell me any work of your liking; something that can keep me busy and entertained." 3.

ਸੁਨਿ ਕੈ ਭਗਨੀ ਪੁਨ ਬੈਨ ਭਨੇ ਮਨ ਗਾਨ ਸੁਨੇ ਗੁਨ ਤੇ ਪਰਚਾ । ਜਗਕੰਤ ਮਤੇ ਚਿਤ ਸੰਤ ਬਿਅੰਤ ਕਰੇ ਮਿਲਿ ਸੰਤਨ ਸੇਣ ਚਰਚਾ । ਨਰ ਨਾਰਿ ਚਰਾਚਰ ਦੇਨਿ ਦਤਾਰ ਸੁਰਾਸੁਰ ਬ੍ਰਿੰਦ ਕਰੈਣ ਅਰਚਾ । ਧਨ ਧਾਨ ਪਦਾਰਥ ਜੋ ਘਰ ਮੈ ਕਰੁਨਾ ਤਵ , ਲੇਯ ਕਰੇ ਖਰਚਾ ॥੪॥

Listening to this, Bebe Nanaki Ji said, "Your mind is entertained by listening to and contemplation of words of divine Wisdom. You are the lord of the world, and are of saintly disposition, thus keep holding discussions with holy men. You are the root of worldly people, you are the provider of everything, and all angels and demons worship you. Whatever food and wealth we have in our house is all because of your blessings. Therefore, take anything you wish, and spend it the way you want." 4.

ਵਾਕ ਜਰਾਮ ਭਨੇ ਅਭਿਰਾਮ ਜੁ ਕਾਮਨਾ ਹੋਇ ਸੁ ਧਾਮ ਤੇ ਲੀਜੈ । ਜੇ ਜਗ ਕਾਜ ਸੁ ਪਾਜ ਸਮਾਜ ਤੁਮੈ ਨਹਿਣ ਛਾਜਤਿ ਕੇ ਅੁਰਜੀਜੈ । ਲਾਜ ਭਰੇ ਮਹਾਰਾਜ ਬਿਸਾਰ ਪਚੇ ਨਿਜ ਕਾਜਹਿ ਮੇ ਸੇ ਲਖੀਜੈ । ਬੈਠ ਰਹੇ , ਜਸੁ ਨਾਮ ਕਰੇ ਹਰਿ ਪ੍ਰੇਮ ਲਹੇ , ਸੁਖ ਯੋਣ ਮੁਝ ਦੀਜੈ ॥੫॥

Jai Ram Ji also said beautiful words, "Please take whatever you wish from this house. The worldly society and its affairs are all false; they do not appeal to you, then why do you want to be trapped in this? Look at the likes of me, who have renounced the Lord and are shamefully trapped in worldly affairs. Thus, please stay at home and praise the Lord and receive His love, and keep bestowing peace and happiness upon me." 5.

ਪੁਨ ਪੰਕਜ ਨੈਨ ਭਨੇ ਮੁਖ ਬੈਨ ਸੁਸਾ! ਸੁਨਿ ਬੇਦ ਬਖਾਨਤਿ ਜੈਸੇ । ਕਰ ਸੌਣ ਕਰਿ ਕਾਰ ਅਹਾਰ ਕਰੈ ਕਿਰਤਾਰਥ ਦੇਹਿ ਕਰੈਣ ਨਰ ਐਸੇ । ਧਨ ਆਪ ਕਮਾਇ ਖਵਾਇ ਕੈ ਖਾਵਤਿ ਭੋਜਨ ਛਾਦਨ ਸਾਧਨ ਦੈ ਸੇ । ਕਰੁਨਾ ਕਰਿ ਸੰਤ ਅੁਧਾਰ ਕਰੈ ਭਵ ਭੀਤਰ ਫੇਰ ਨ ਆਵਤਿ ਕੈਸੇ ॥੬॥

Lotus-eyed Guru Ji replied, "Sister, listen to what the Knowledge says. Those who eat by working with their hands make their bodily life successful. Those who earn money themselves and eat after feeding the hungry, and give food and clothing to the saints, they shower their compassion on such people, and they achieve liberation from the cycle of birth and death." 6.

ਫੇਰ ਜਰਾਮ ਗਿਰਾ ਅੁਚਰੀ ਤੁਮ ਆਇਸੁ ਮੇ ਮਨ ਹੈ ਅਨੁਸਾਰੀ । ਮੇਰ ਸਕੋ ਨ ਕਹੇ ਤੁਮਰੇ ਜਿਨ ਕੀ ਨੁਤਿ ਰਾਇ ਬੁਲਾਰ ਅੁਚਾਰੀ । ਲੇਖਾ ਪਢੇ ਤੇ ਕਹੇ ਮੁਝ ਸੇ ਕਛੁ ਲੈ ਦੇਅੁ ਜੇ ਹੁਇ ਲੇਖੇ ਕੀ ਕਾਰੀ । ਹੋ ਸਭਿ ਜਾਨਤਿ ਭਾਂਤਿ ਹਿਸਾਬ ਕੀ ਲੇਨੇ ਜੁ ਦੇਨੇ ਭਲੇ ਹੈ ਵਿਚਾਰੀ ॥੭॥

Then Jai Ram Ji said, "My mind obeys anything you say. I cannot refuse your order; even Rai Bular himself has praised you. Tell me if you have studied accounting, I can arrange that work for you." Guru Ji said, "I am aware of all methods of accounting; everything that is used to maintain affairs of giving and taking, I am well versed with all of them." 7.

ਦੌਲਤ ਖਾਨ ਨਵਾਬ ਕੇ , ਮੋਦੀਖਾਨਾ ਲੇਹੁ । ਤੁਮ ਤੇ ਹੋਇ ਨਿਬਾਹਿ ਜੇ , ਕਰੋ ਕਾਜ ਸੁਭ ਏਹੁ ॥੮॥

“You could handle the affairs of Nawab Daulat Khan’s Modi-Khana (provisions store). Please handle this work, if you feel like doing so.” 8.

ਭਾਖੀ ਜੋ ਜੈਰਾਮ ਸੋਯੂ ਨਾਨਕ ਜੀ ਮਾਨਿ ਮਨ ਕਹੈ ਕਰਤਾਰ ਨਿਰਬਾਹੈ ਮੋਹਿ ਕਾਜ ਕੇ । ਦੀਨਬੰਧੁ ਦਯਾਨਿਧਿ ਸਦਾ ਈ ਪ੍ਰਸਿਯੋ ਸਾਰੇ ਸੰਤਨ ਸਹਾਈ ਰਾਖੈ ਨਿਜ ਨਾਮ ਲਾਜ ਕੇ । ਭਾਖਤਿ ਜੈਰਾਮ ਤੁਮ ਪਾਸ ਹੋਇ ਆਵੈ ਕਾਮ ਰਿਦੈ ਮੈ ਵਿਚਾਰੇ ਜਾਨੇ ਬਹੁਤ ਸਮਾਜ ਕੇ । ਚਲੀਏ ਨਬਾਬ ਪਾਸ ਮਿਲੀਏ ਅਵਾਸਪ ਤਿਹ ਕੀਜੈ ਨ ਬਿਲਬ ਅਬ ਭਲੇ ਦਿਨ ਆਜ ਕੇ ॥੯॥

Guru Ji accepted Jai Ram Ji’s suggestion, and said, “Lord will handle this work of mine. It is famously known Lord is friend of the helpless; He is the treasure-trove of compassion, helper of the saints and protects the sanctity of His name.” Jai Ram Ji said, “I am thinking in my heart that you will be able to carry out this work, as you know the society’s ways very well. Let’s go to the Nawab house and meet him. It is a good day today, let’s not delay any more.” 9.

ਦੌਲਤ ਖਾਨ ਕੇ ਭੌਨ ਗਏ ਪ੍ਰਭੂ ਜਾਇ ਮਿਲੇ ਸਭਿ ਬਾਤ ਜਨਾਏ । ਨਾਨਕ ਰੂਪ ਨਿਹਾਰਿ ਨਬਾਬ ਕਹੈ ਇਹ ਮੋਦੀ ਕੀ ਕਾਰ ਚਲਾਏ । ਹੈ ਮਤਿਵਾਨ ਸੁਜਾਨ ਸਾ ਦੀਸਤਿ ਪੋਸ਼ਿਸ਼ ਦੇਤਿ ਭਯੋ ਹਰਖਾਏ । ਕਾਰਿਖਕੰ ਪੁਨ ਦੀਨ ਹਗ਼ਾਰ ਜਰਾਮ ਸਮੇਤ ਲਏ ਘਰ ਆਏ ॥੧੦॥

Both went to Daulat Khan’s house, where Guru Ji told the whole matter to him. Seeing Sri Guru Nanak Dev Ji’s face the Nawab said, “He will be able to work at the provisions store, since he appears to be intelligent and responsible.” Happily he gave a dress and one thousand rupees to Guru Ji. Taking the dress and money, Guru Ji and Jai Ram Ji returned back home. 10.

ਪਾਯੋ ਤਬ ਬਹ ਆਨ , ਆਪਨ ਮਹਿਣ ਸੌਦਾ ਸਭਹਿ । ਤੋਲ ਦੇਤਿ ਨਿਜ ਪਾਨ , ਲੈਨਹਾਰ ਜੋ ਆਵਹੀ ॥੧੧॥

(With the money) Guru Ji stocked lots of materials in the store, and would distribute goods to customers with his own hands. 11.

ਆਇਸੁ ਲੇ ਕਰਿ ਸੁਸਾ ਕੀ , ਖਾਨ ਪਾਨ ਬਿਧਿ ਜੋਇ । ਆਪਨ ਅਪਨੀ ਮਹਿ ਕਰਤਿ , ਜਿਮ ਰੁਚਿ ਚਿਤ ਮਹਿਣ ਹੋਇ ॥੧੨॥

Having taken permission from his sister, Guru Ji had start preparing meals in the provision store itself. 12.

ਆਵਤਿ ਹਗ਼ਾਰ ਮੋਦੀ ਖਾਨੇ ਕੀ ਚਲਾਇਣ ਕਾਰ ਲੇਤਿ ਜੋਯੂ ਆਇ ਸੋਯੂ ਜਾਇ ਹੁਲਸਾਇ ਕੈ । ਗੋਧੂਮ ਕੇ ਚੁਨ , ਮਾਖ ਦਾਰ , ਲੌਨ , ਘ੍ਰਿਜਤ ਬਹੁ ਹਰਦੀ , ਮਰਚ ਦੋਯੂ , ਧਰੇ ਹੈ ਮੰਗਾਇ ਕੈ । ਫਾਂਤੀ , ਸਿਤੋਪਲ , ਸਿਤਾ ਸੋਣ ਗੁੜ ਆਦਿ ਜੋਯੂ ਚੰਕ ਜਵਨ ਕੇ ਅੰਬਾਰ ਰਾਖੇ ਲਾਇ ਕੈ । ਹੋਤਿ ਭੀਰ ਭਾਰੀ ਲੇਨਹਾਰ ਨਹਿਣ ਪਾਇਣ ਵਾਰੀ ਦੇਤਿ ਭੁਨਸਾਰੀ ਤੇ ਪ੍ਰਦੋਖ ਲੈ ਗਿੰਇ ਕੈ ॥੧੩॥

This way, Guru Ji would administer the store. Thousands of people would come and make purchases from Guru Ji. Anyone who came to his shop would return back happy. The store had wheat flour, pulses, clarified butter, turmeric, black and red pepper, sugar cubes, sugar-drops, jaggery, etc. in stock. The store was always full of people, and people had to wait in long queues to be served. From dawn to dusk, Guru Ji would count the goods and hand them to customers. 13.

ਯਾ ਬਿਧਿ ਦੇਖਿ ਬਿਸੇਖ ਅਨਦਤਿ ਦੰਪਤਿ ਸੰਪਤਿ ਭੂਰ ਭਏ ਤੇ । ਨਾਨਕੀ ਬੈਨ ਕਹੈ ਪਤਿ ਸੋਣ ਅਬ ਭ੍ਰਾਤ ਰਖੈ ਧਨ ਬਾਹਿ ਕਏ
ਤੇ । ਟੋਰਹੁ ਕੇ ਘਰ , ਚਾਹਿ ਰਖੇ ਆਰ ਹੋਇ ਬਰੋਬਰ ਜੋ ਮਿਲਏ ਤੇ । ਕਾਲੂ ਪਿਤਾ ਹਰਖੈ ਸਭਿ ਭਾਂਤਿਨਿ ਤਾਂ ਮਨ ਚਾਹਿ ਭੀ
ਈਹਾਂ ਅਏਤੇ

॥੧੪॥

Seeing Guru Ji's increase in income and resources, Jai Ram Ji and Bebe Nanaki Ji got thrilled. Bebe Nanaki Ji said to her husband, "Now my brother will be able to save enough money for his marriage. Find a suitable house for him, but keep in mind that you find someone of the same status; that would please father (Baba) Kalu Ji, and his wish of getting his son married here will also be fulfilled. 14.

ਸੁਨਿ ਬੋਲੇ ਜੈਰਾਮ ਤਬ , ਕਰਨ ਲਗੇ ਹੋਣ ਕਾਰ । ਕੇ ਖੜ੍ਹੀ ਅਬ ਦੇਖਿ ਕੈ , ਕਰਿ ਹੈ ਬਾਹ ਵਿਚਾਰ ॥੧੫॥

Hearing this Jai Ram Ji said, "(Guru Ji) have started working, now I shall look for a decent Khatri home and plan his marriage." 15.

ਅੰਗਦ ਜੀ ਗਤਿਦੈਨਪ! ਸੁਨੇ ਇਕ ਰੈਨ ਵਿਖੇ ਐਸੇ ਮੈ ਆਚਾਰੇ ਬੈਨ ਬਿਦਾ ਮੋਹਿ ਦੀਜੀਏ । ਧਾਮ ਹਮ ਜਾਇ ਕੈ ਕ੍ਰਿਸ਼ਾਨੀ ਕੇ
ਕਮਾਇ ਖਾਇ ਕਰੈ ਕ੍ਰਿਤ ਆਪਨੀ ਕੇ ਯਾਂਹੀ ਤੇ ਸੁਹੀਜੀਏ । ਕੋਮਲ ਕਪੋਲ ਪਰ ਕੁੰਡਲ ਹਲਤਿ ਬੋਲੇ ਮਾਨੇ ਚੰਦ ਮੰਡਲ ਮੈ
ਮੀਨ ਦੇ ਪਿਖੀਜੀਏ । ਬਾਲੇ! ਗੁਗਰਾਨ ਕਰਿ ਰਿਦੈ ਕਰਤਾਰ ਧਰਿ ਕੈਸੇ ਤੂੰ ਆਦਾਸ ਆਰ ਭੇਦ ਸੇ ਭਨੀਜੀਏ ॥੧੬॥

(Bhai Bala Ji is saying): O emancipator Sri Guru Angad Dev Ji! Please listen – One night I said to Guru Ji, "I would like your permission to leave, I want to back to my village and take up farming, as it is appropriate to earn and eat myself." Guru Ji's beautiful curly hair danced on his soft cheeks, it was as if two fish could be seen on moon's surface. Guru Ji said, "(Bhai) Bala! Why are you sad? Tell me what is going on in your mind, remember the Lord in your mind and spend your time." 16.

ਐਸੇ ਨ ਜਾਨ ਸੁਜਾਨ! ਰਿਦੈ ਕ੍ਰਿਤ ਮੋਦੀ ਲਈ ਧਨ ਧਾਮ ਸੰਚਾਰੇ । ਕੇਤਿਕ ਬਾਸੁਰ ਕਾਲ ਬਿਤਾਵਤਿ ਹੈ ਕਿਹ ਕਾਮ ਜੁ ਕਾਰ
ਹਮਾਰੇ ? ਜੋ ਕਰਨੀ ਕ੍ਰਿਤ ਸੇ ਕਰਿ ਹੈ ਜਬ ਆਨ ਚਲੈ , ਤੁਝ ਲੇਯ ਸੰਗਾਰੇ । ਹੈ ਗੁਗਰਾਨ ਹਮਾਰਿ ਤੁਮਾਰਿ ਮਿਲੇ ਕਰਿਯੇ
ਇਹ ਕਾਰ ਪਿਆਰੇ

॥੧੭॥

"O wise man! Do not think in your mind that we have taken up this work for earning money. We have to spend some time here; this work is of no use to us. We will do the real work that we are here to do, and we will take you along with us wherever we go. We get along well, so stay my dear friend! Let's do the work on hand together for now." 17. ਅਸ ਕਹਿ ਮਮ
ਮਨ ਕਰਖ ਲਿਯ , ਨਿਕਟ ਰਖਨ ਕੇ ਹੇਤ । ਤਜਿ ਨ ਸਕੋ ਦਰਸਨ ਸਫਲ , ਸ੍ਰੀ ਬੇਦੀ ਕੁਲਕੋਤ ॥੧੮॥

(Bhai Bala Ji is saying) By saying so, Guru Ji changed my mind, and I stayed, for even I could not cope without the company of emblem of Bedi clan Satguru Ji. 18.

ਮੈ ਬੋਲੇ ਕਰ ਬੰਦਿ , ਤੁਮ ਰਜਾਇ ਮਾਨੇ ਸਦਾ । ਇਹ ਬਰ ਦੇਹੁ ਮੁਕੰਦ , ਭੂਲ ਨ ਪ੍ਰਤਿਭੁਲੇ ਕਦਾ ॥੧੯॥

I folded my hands and said, "I have always agreed to your every wish. O emancipator, grant me a blessing that I never go against your desires." 19.

ਬਾਲੇ! ਤੂੰ ਮਮ ਮਿਤ੍ਰ , ਸਜਤਿ ਵਿਖੇ ਨਿਤਿ ਮਤਿ ਦ੍ਰਿੜੈ । ਇਹ ਬਚ ਰਾਖਹੁ ਚਿਜਤ , ਜਨਮ ਮਨਰ ਤੇ ਮੁਕਤਿ ਹੈ ॥੨੦॥

Satguru Ji said, “(Bhai) Bala (Ji), you are my friend. Imbibe in your mind that those who tread on the path of Truth are liberated from the cycle of birth and death.” 20. ਅਸ ਸੁਨਿ ਪਦ ਅਰਬੰਦ , ਮੈਣ ਬੰਦੇ ਕਰ ਬੰਦ ਦੇ । ਕਹੈ ਜੁ ਕ੍ਰਿਤ ਬਖਸਿੰਦ , ਕਰਨ ਲਗੋ ਪੁਨ ਕਾਰ ਸੇ ॥੨੧॥

“Hearing this, I wrapped my hands around Guru Ji’s lotus feet, and started doing whatever work the ever-forgiving Guru Ji would tell me to do.” 21.

ਅਪਰ ਥਾਨ ਤੇ ਆਣਿ , ਸੌਦਾ ਆਪਨ ਮੈਣ ਧਰੌਣ । ਆਪਨ ਕਿਧੋਣ ਨਿਧਾਨ , ਹੋਤਿ ਅਤੋਟਹਿ ਵਸਤੁ ਸਭਿ ॥੨੨॥

“I would stock the store with goods brought from other places. The store would overflow with stock, so much so that it almost appeared like a warehouse.” 22.

ਜਾਚਕ ਕਰਿ ਹੋਣ ਜਾਚਨਾ , ਪਾਵਹਿ ਪਰਮ ਪ੍ਰਸਾਦਿ । ਸੁਨਿ ਸੁਨਿ ਆਵਹਿ ਅਨਿਕ ਪੁਨ , ਦੇਵਹਿ ਸਭਿਨਿ ਅਨਾਦ ੨੩

Any beggars that would come to beg, would go back smiling; and hearing their stories, even more beggars would come. Guru Ji would bestow them with food grains, materials, etc. 23.

ਅਸਨਹੀਨ ਬਸਨ ਨਗਨ , ਕਰਤਿ ਅਰਥਨਾ ਜੌਨ । ਛੁਛਾ ਬਹੁਰ ਨ ਜਾਵਈ ਆਵਤਿ ਜੇਐ ਭੌਨ ॥੨੪॥

If a hungry person or anyone without proper clothes asked Guru Ji, he would not return back empty-handed. 24.

ਦੌਲਤ ਖਾਨ ਕੇ ਬੇਰੇ ਆਠਾਵਨ ਤਾਂਹਿ ਤੇ ਹੋਤਿ ਵਿਸ਼ੇਖ ਹੀ ਦਾਨਾ । ਕੀਰਤੀ ਕਾਮੁ ਸੁਨਿ ਧਾਵਤਿ ਆਵਤਿ । ਪਾਵਤਿ ਜੇ ਅਰਥੀ ਅਨੁਮਾਨਾ । ਚੂਨ ਤੇ ਲੌਨ ਘ੍ਰਿਤਾਦਿ ਤੇ ਜੇ ਵਬੁ ਅੰਤਰ ਚੀਰ ਧਰੇ ਬਿਧਿ ਨਾਨਾ । ਜਾਣ ਵਸਤੂ ਕੇ ਨਿਕਾਰ ਕੈ ਦੇਵਤਿ ਸੇ ਨ ਘਟੈ ਆਤਨੀ ਠਹਿਰਾਨਾ ॥੨੫॥

This caused Daulat Khan to bear some extra expenses, but he was also contributing towards lots of charitable work. Hearing his praises, needy people would come in hordes, and everyone would get what they needed. 25.

ਕੀਰਤਿ ਪਸਰੀ ਪੁਰਿ ਸਰਬ , ਘਰ ਘਰ ਭੀ ਭਰਪੂਰ । ਕਿਧੋ ਚੰਦ ਕੀ ਚਾਂਦਨੀ , ਜਿਅਣ ਚਕੋਰ ਪ੍ਰਿਯ ਰੂਰ ॥੨੬॥

The glory of the store spread all over the town, and every household shared the prosperity, like a partridge gets excited by basking in the moonlight. 26. ਮਾਸ ਮਾਸ ਲੇਖਾ ਹੁਵੈ , ਜਾਹਿਣ ਵਹੀ ਲੇ ਹਾਥ । ਸੰਖਾ ਕਰਿ ਸਭਿ ਦਿਵਸ ਕੀ , ਬੈਸਹਿਣ ਲੇਖਕ ਸਾਥ ॥੨੭॥

At the store, accounts were tallied every month, and Guru Ji would take his accounts book to the clerk, and count the total sales done. 27.

ਜਬ ਜਬ ਲੇਖਾ ਹੋਇ , ਤਬ ਤਬ ਬਾਧਾ ਨਿਕਸਈ । ਬਿਸਮੈ ਮਨ ਸੁਨਿ ਲੋਇ , ਕੇ ਕੇ ਕਰਿਈ ਈਰਖਾ ॥੨੮॥

Whenever the accounts were tallied, the balance would always show profit, which amazed people, and some would also feel jealous. 28.

ਨਹਿ ਜਾਨੈ ਮਤਿਮੰਦ , ਇਹ ਕਰਤਾਰ ਸਰੂਪ ਹੈ । ਆਨਦ ਕੰਦ ਮੁਕੰਦ , ਯਾਂ ਕੇ ਕਛੁ ਅਚਰਜ ਨਹੀ- ॥੨੯॥

But what these people of low intellect did not know was Guru Ji are God-form, therefore there was nothing surprising about it, as they are the Creator, the very axis of creation, and the absolute emancipator. 29.

ਸੁਧ ਨਹਿ ਦੌਲਤ ਖਾਨ , ਬਾਦ ਦਰਬ ਕੇ ਖੇਵਈ । ਘਾਟਾ ਹੋਇ ਨਿਦਾਨ , ਗਰੇ ਜਾਇ ਦੁਖ ਪਾਵਈ ॥੩੦॥

Some would exclaim, "Little does Daulat Khan know that he (Guru Ji) is wasting his money. He will eventually get caught when the balance shows heavy losses, then he will suffer." 30.

ਕੇ ਅਸ ਕਰਤਿ ਅਚਾਰ , ਕੋਇਕ ਭਾਖਤਿ ਅਪਰ ਗਤਿ । ਦੇਵਤਿ ਦਾਨ ਅਦਾਰ , ਬਰਕਤ ਯਾਂ ਤੇ ਅਧਿਕ ਹੈ ॥੩੧॥

While others would say the opposite, "He (Guru Ji) generously gives goods in charity, which is why there is such prosperity." 31.

ਜਾਚਕ ਕੋਤਿਕ ਦਾਨ ਕੇ ਲੇ ਤਲਵੰਡੀ ਗਏ ਨੁਤਿ ਭੂਰ ਅਚਾਰੀ । ਮੇਦੀ ਭਯੋ ਨ੍ਰਿਪ ਦੌਲਤ ਖਾਨ ਕੇ ਦਾਨ ਕੇ ਦੈਨ ਕਰੇ ਪ੍ਰਨ ਭਾਰੀ । ਨਗ ਛੁਧਾਤੁਰ ਦੇਖਿ ਸਕੈਣ ਨਹਿ ਸੰਪਤ ਬ੍ਰਿਜਧ ਭਈ ਸੁਖਕਾਰੀ । ਪੁੰਨਮਤੀ ਕ੍ਰਿਤ ਧੰਨਵਤੀ ਜਿਹ ਜਾਚਕ ਭੀਰ ਹੈ ਤਾਂਹਿ ਕੇ ਦਾਰੀ ॥੩੨॥

After getting the alms, some beggars went to Talwandi and sang praises of Guru Ji, "(Son of Baba Kalu) has become the storekeeper of Nawab Daulat Khan. He has taken a solemn vow of giving donations to the poor. He cannot bear to see anyone hungry or uncovered, which is why the distributor of happiness Guru Ji's wealth has increased manifold. He is earning an earnest and charitable living; beggars and needy keep thronging his doorsteps." 32.

ਜਾਚਕ ਜੇ ਤਲਵੰਡੀ ਹੁਤੇ , ਸਭਿ ਆਵਤਿ ਭੇ ਧਨ ਲੇਨਿ ਕੀ ਆਸਾ । ਜੇ ਜਿਸ ਜਾਚਨਾ ਆਨ ਕਰੀ ਤਸ ਪਾਵਤਿ ਭੇਰੋ ਕੇ ਨ ਨਿਰਾਸਾ । ਕੀਰਤਿ ਕੇ ਸੁਨਿ ਰਾਇਬੁਲਾਰ ਅਨਦਤਿ ਪ੍ਰਾਪਤਿ ਜਿਅੁਣ ਸੁਖ ਰਾਸਾ । ਸੋਚ ਬਿਮੋਚਨ ਸਾਰਸ ਲੋਚਨ ਰੂਪ ਬਿਲੋਕਨ ਚਾਹਤਿ ਪਾਸਾ ॥੩੩॥

Hearing this, all the beggars of Talwandi got together and beaming with hope came to Guru Ji. They got whatever they wanted, and nobody returned back disappointed. Hearing Guru Ji's such wonderful laudations, Rai Bular got elated as if he had found some mine of happiness, and an intense desire to have Guru Ji nearby him arose in his heart. 33.

ਨ ਮੇਣ ਕਾਲੂ ਸੁਨੀ ਸੁਤ ਕੀ ਨੁਤਿ । ਚਿਤ ਲਖੀ-ਬਿਤ ਲੇਹਿ ਕਮਾਈ॥ ਤਦਪਿ ਭੂਰ ਅਦਾਰ ਅਹੇ ਧਨ ਰਾਖਨ ਕੀ ਮਤਿ ਤਾਂਹਿ ਨ ਆਈ । ਹੋ ਅਬ ਜਾਇ ਕੇ ਦੇਅੁਣ ਸਿਆਨਪ ਆਨਿ ਹੋਣ ਜੇਤੇ ਕੀਓ ਇਕਠਾਈ । ਐਸੇ ਵਿਚਾਰਿ ਕੈ ਤਾਰ ਭਯੋ ਮਿਲਨੇ ਹਿਤ ਜਾਵਤਿ ਭਾ ਢਿਗ ਰਾਈ१੧ ॥੩੪॥

When Baba Kalu Ji happened to hear Guru Ji's praises, he thought to himself, "Maybe I should go and get the money he has earned. He is of carefree disposition, and does not know the art of saving money. I should give him some counselling, and bring back the money he has earned." Thinking like that, he got ready to go meet Guru Ji, and went to Rai Bular. 34.

ਹੋ ਸੁਲਤਾਨਪੁਰੇ ਸੁਧ ਲੇਵ ਆਇਸੁ ਦੇਹੁ ਕਰੇ ਗਵਨਾ । ਰਾਇ ਕਰੇ ਹਿਤ ਸੋਣ ਮਿਲੀਏ ਨ ਕੁਬੋਲ ਭਨੇ ਮੁਖ ਤੇ ਕਵਨਾ । ਮੇ ਦਿਸ ਤੇ ਸਿਰ ਪੈ ਕਰ ਫੇਰਹੁ ਪ੍ਰੀਤਿ ਸੋਣ ਕੰਠ ਕਰੇ ਲਵਨਾ । ਸ਼੍ਰੋਨ ਮੈ ਸੁਨਿ ਬੰਦਨ ਕੀਨਿ ਮੁਕੰਦ ਪਿਤਾ ਪੁਨ ਗਾ ਭਵਨਾ ॥੩੫॥

"I want to go enquire about well-being of everyone at Sultanpur, please give me the permission to leave." Rai Bular said, "Meet him with compassion; do not scold him! Other than that, hug him and give him my love." After hearing these words, the father of emancipator Guru Ji paid his respects and came back home. 35.

ਮਾਤ ਸੰਦੇਸ਼ ਦੇ ਅਸੁਆਣ ਭਰਿ ਤਾਤ ਕੇ ਮੋਹ ਰਿਦੇ ਮੈਣ ਘਨੇਰਾ । ਕਾਲੂ ਤਬਹਿ ਮਧੁਰਾਨਹਿਣ ਲੈ ਸਕਟਾ ਜੁਰਵਾਇ ਕੈ
ਬੈਲਨ ਪ੍ਰੇਰਾ । ਪੰਥ ਕੇ ਛੋਰਿ ਸਭੈ ਕ੍ਰਮ ਸੇ ਪੁਰਿ ਪ੍ਰਾਪਤਿ ਭਾ ਸੁਤ ਆਪਨ ਹੇਰਾ । ਠਾਂਢ ਕਿਯੋ ਸਕਟਾ ਤਿਹ ਥਾਨ ਤਰੈ ਅੁਤਰੇ
ਅੁਰ ਮੋਹ ਵਧੇਰਾ
॥੩੬॥

Guru Ji's mother was intensely emotional; shedding tears of separation she gave her messages for her son to Baba Kalu Ji. He then purchased sweetmeats, attached oxen to the cart and set off on the journey. Slowly the entire journey was completed, and he reached Sultanpur. Seeing his son sitting at the store, he stopped the cart and stepped down. His heart was filled with love for Guru Ji. 36.

ਪੰਕਜ ਨੈਨ ਬਿਲੋਕਿ ਪਿਤਾ ਦਿਸਿ ਤੂਰਨ ਧਾਇ ਕੈ ਕੀਨਿ ਪ੍ਰਨਾਮਾ । ਕਾਲੂ ਅੁਠਾਇ ਲਯੋ , ਭੁਜ ਕੇ ਗਹਿ ਕੰਠ ਲਗਾਇ ਭਲੇ
ਸੁਖ ਧਾਮਾ । ਹੋ ਪੁਨ ਬੰਦਨ ਜਾਇ ਕਰੀ ਗੁਰ ਅੰਗਦ ਜੀ! ਸੁਨ ਪੂਰਨ ਕਾਮਾ । ਬੁਝਿਕੈ ਛੇਮ ਸਰੀਰ ਕੀ ਤਾਂ ਛਿਨ ਬੈਸੇ ਪ੍ਰਯੰਕ
ਪੈ ਲੇ ਅਭਿਰਾਮਾ
॥੩੭॥

As soon as Guru Ji saw his father, he rushed towards him and paid his respects. Baba Kalu Ji held Guru Ji's arms and raised him up, and clenched him tightly in his arms. (Bhai Bala Ji is saying), "Afterwards I went and touched his feet. O fulfiller of all desires Guru Angad Dev Jee, kindly listen!" After asking each other's well-being, he took beautiful Guru Ji, and both sat on the cot. 37.

ਹਾ ਥ ਕੇ ਸਾਥ ਪਲੇਸਤਿ ਮਾਥ ਅਨਾਥਨ ਨਾਥ ਕੇ ਅੰਕ ਬਸਾਈ । ਮੇਲ ਭਯੋ ਬਹੁ ਕਾਲ ਵਿਖੈ ਮਨ ਪ੍ਰੀਤਿ ਨਈ ਕੀ ਜਈ
ਅੁਪਜਾਈ । ਸੌਦਾ ਵਿਸ਼ੇਖ ਹੀ ਦੇਖ ਨਿਖੜਦਾ ਮੈ ਜਾਨ ਸਪੁਤ ਰਹੇ ਹਰਖਾਈ । ਦੈ ਘਟਿਕਾ ਜਬ ਬੀਤ ਗਈ ਤਿਹ ਕਾਲ ਮੈ
ਕਾਲੂ ਨੇ ਬਾਨੀ ਅਲਾਈ
॥੩੮॥

Baba Kalu Ji made Guru Ji sit on his lap and stroked his forehead in affection. Having been away from his son for so long, new seeds of affection had sprouted in Baba Kalu Ji's heart. The sight of overflowing stock of goods in the store made him very happy. Some moments went by, and Baba Kalu Ji struck the conversation. 38.

ਬਹੁ ਕਾਲ ਭਯੋ ਸੁਲਤਾਨਪੁਰੇ ਕ੍ਰਿਤ ਮੋਦੀ ਤੇ ਕੀਨੀ ਹੈ ਕੇਤੀ ਕਮਾਈ ? ਸੁਨਿ ਪੰਕਜ ਲੋਚਨ ਬੈਨ ਭਨੇ ਬਹੁ ਆਨ ਕਮਾਈ
ਕਰੀ ਇਹ ਥਾਈ । ਨਹਿ ਹਾਥ ਮੈਣ ਆਥ ਕਰੈ ਥਿਰਤਾ ਅੁਤ ਆਵਤਿ ਹੈ ਇਤ ਕੇ ਚਲਿ ਜਾਈ । ਕਰ ਏਕ ਬਿਰਾਟਿਕਾ ਸੰਚਿ
ਕਰੀ ਨਹਿ ਆਮਦ ਔ ਖਰਚੀ ਸਮਤਾਈ ॥੩੯॥

"You have been working at Nawab's storehouse for quite some time now, how much money you have saved so far?" Hearing this, lotus-eyed Guru Ji said, "I have earned a lot since I came here, but no money remains in my hands, it comes and goes so quick; I have not saved a single penny, income and spending have been equal." 39.

ਤਾਤ ਮੋਹ ਤ੍ਰਿੰ ਸੇਤੁ ਜਿਅੁਣ , ਤ੍ਰਿਸ਼ਨਾ ਲਹਿਰ ਪ੍ਰਵਾਹਿ । ਏਕਹਿ ਬਾਰ ਬਹਾਇ ਸੇ , ਰਹਾ ਨ ਕਛੁ ਮਨ ਮਾਂਹਿ ॥੪੦॥

All the affection Baba Kalu Ji had for his son got eroded in an instant with waves of greed. Now he had no affection in his heart anymore. 40.

ਸੁਨਿ ਸ੍ਰੋਨਨਿ ਮੈ , ਮਨ ਰੋਸ ਘਨੇ ਮੁਖ ਬੈਨ ਭਨੇ ਧਨ ਰਾਖਨਿ ਹੇਤੂ । ਜਬ ਕੇ ਜਨਮੇਨ ਦਯੋ ਸੁਖ ਤੈ ਨਿਤ ਬਾਦ ਗਵਾਇ ਬਿਤੰ
ਦੁਖ ਦੇਤੂ । ਇਕ ਹੋਤਿ ਸਪੁਤ ਕਮਾਵਤਿ ਹੈਣ ਧਨ ਪਾਵਤਿ ਸੋ ਜਸੁ ਆਨਿ ਨਿਕੇਤੂ । ਸੁਧਿ ਮੁਲ ਨ ਭੂਲ ਕਰੀ ਕਬਹੂੰ ਮੁਝ ਤੇ
ਪ੍ਰਤਿਭੂਲ ਰਹੇ ਅਨਚੇਤੂ ॥੪੧॥

The instant Guru Ji's words hit his ears, Baba Kalu Ji got enraged, and started telling him to save money, "Ever since you were born you have never given me any joy, you have always caused me much suffering by wasting money. On one hand there are noble sons who earn money, and receive praises from everyone in the family. But you never learned a thing, and have unwittingly walked in opposition direction from me." 41.

ਕਾਲ ਬਿਸਾਲ ਬਿਤੇ ਕ੍ਰਿਤ ਮੋਦੀ ਮੈ ਏਕ ਵਿਰਾਟਿਕਾ ਭੀ ਨ ਖਟਾਈ । ਮੇ ਸੋ ਕਿਯੋ ਬਹੁ ਰੋਸੁ ਤਬੈ ਢਿਗ ਤੂ ਹੀ ਰਹੈਣ ਧਨ
ਚੀਨਿ ਗਵਾਈ । ਬਾਰਜ ਲੋਚਨ ਅੰਕ ਬਿਲੋਕਿ ਮੁਝੈ ਬਰਜਾ ਨਿਜ ਭੌਣਹਿ ਦਿਖਾਈ । ਖੀੜ ਰਿਦੈ ਦੁਰਬੈਨ ਭਨੇ ਬਹੁ ਤੂਸਨ
ਹੋਇ ਰਹੇ ਜਗਸਾਈ

॥੪੨॥

"You have been working in the store for so long, and you haven't earned even a single penny!" Then he took out his anger on me (Bhai Bala Ji) and said, "You stay with him, and still he lost all the wealth?" Lotus-eyed Guru Ji gestured me (Bhai Bala Ji) with tilted eyes and forbade me from saying anything. Angry and frustrated Baba Kalu Ji said profoundly ill words, but the lord of the world remained silent. 42. ਜੋ ਖੋਯੋ ਮਮ ਧਾਮ ਤੇ , ਦੇਵਹੁ ਅਬਹਿ ਕਮਾਇ ।
ਹੋ ਆਯੋ ਲੇਵਨ ਕਛੂ , ਦੀਨੋ ਸਭਿਹਿ ਗਵਾਇ ॥੪੩॥

Baba Kalu Ji said, "Earn and bring back all the wealth that you have wasted from my house. I came here to collect something or the other, but you have lost everything." 43. ਬੈਸ ਤਰੁਨ
ਇਸ ਕੀ ਭਈ , ਸਮਝ ਨ ਆਈ ਕੋਇ । ਪਾਛਲ ਜੈਸੀ ਮਤਿ ਰਹੀ , ਹਾਨ ਲਾਭ ਸਮ ਦੇਇ ॥੪੪॥

"He is a young man now, yet has not gained any wisdom. His intellect is still the same as before, profit and losses both are same to him!" 44.

ਧਾਮ ਕੇ ਨਾਂਹਿ ਸੰਦੇਹ ਕੋਐ ਧਨ ਖੋਵਤਿ ਖਾਵਤਿ ਏਕ ਸੀ ਜੋਰੀ । ਦੂਜੇ ਜੇ ਹੋਤਿ ਭਲੇ ਸਮਝਾਵਤਿ ਹੈ ਨ ਗਮੀ ਧਨ ਕੀ ਮਨ
ਥੋਰੀ । ਜੇ ਮਤਿਵਾਨ ਹੁਤੇ ਕੋਐ ਮਾਨਵ ਕਾਰ ਇਸੇ ਮਹਿਣ ਲੇ ਧਨ ਜੋਰੀ । ਹੋਇ ਬਿਆਹਿ ਤ ਕਾ ਖਰਚੈ ਤਬ ਚਾਹੈਗਾ ਆਪ
ਕਮਾਈ ਜੁ ਮੋਰੀ ॥੪੫॥

"You are not worried about the family. Spend the money, or lose it, it is all the same to you. If someone else was in my place, he would have taught you a good lesson! You have absolutely no care for money! An intelligent man in your place would have saved a lot by doing this work. What will you spend when you get married? I am sure you will ask me for my hard-earned money then also."

ਹੇ ਸੁਤ! ਬੈਸ ਜੁਵਾ ਤਵ ਭੀ ਅਬ ਛੋਰ ਫਗੁਲੀ ਕੋ , ਹੇਹੁ ਸਯਾਨਾ । ਪਾਛਲ ਰੀਤਿ ਤੇ ਹੈ ਬਿਪਰੀਤਿ ਕਰੇ ਧਨ ਸੰਚਨ ਜਯੋ
ਮਤਿਵਾਨਾ । ਜੇ ਮੁਝ ਦੇਨੇ ਕੋ ਨਾਂਹਿ ਕਰੇ ਮਨ ਪੂੰਜੀ ਨਿਰਾਲੀ ਰਖੇ ਨਿਜ ਥਾਨਾ । ਹੈ ਘਰ ਕਾਰਜ ਨਾਨਾ ਪ੍ਰਕਾਰ ਕੇ ਕੋ ਨਿਬਰੈ
ਧਨ ਹੀਨ ਜੇ ਪਾਨਾ

॥੪੬॥

"O son! You have grown up now, stop being so careless, be responsible. Walk in the opposite direction of your old habits and save money like a responsible man. You do not have to give me your earned money if you do not wish to; just keep it separate with you.

There are many household chores that need attention from time to time, how will they be completed if the hands are empty?" 46.

ਧਨ ਸੰਚਨ ਕੇ ਅਨਿਕ ਗੁਨ , ਬਰਨਨ ਕਰੇ ਸੁਨਾਇ । ਬਹੁ ਬਿਧਿ ਬੁਧਿ ਸਮਝਾਵਈ , ਰੇਸ ਨੇਹ ਮਨ ਲਾਇ ॥੪੭॥

Baba Kalu Ji narrated many ways of saving money. Carefully choosing his words, and juggling between anger and love, he kept explaining to Guru Ji. 47. ਬਹੁਰ ਦਿਲਾਸਾ ਦੀਨ , ਕਰਿ ਦੁਲਾਰ ਨਿਜ ਤਨੁਜਾ ਸੇ । ਧਾਮ ਪਯਾਨਾ ਕੀਨ , ਜਹਾਂ ਹੁਤੇ ਜੈਰਾਮ ਕੇ ॥੪੮॥

After encouraging his son with words of affection, he set off towards Jai Ram Ji's house. 48.

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੂਰਬਾਰਧੇ ਮੇਦੀ ਖਾਨਾ ਲੇਨਿ ਪ੍ਰਸੰਗ ਬਰਨਨ ਨਾਮ ਸਪਤਦਸਮੇ ਅਧਾਯੇ ॥੧੭॥

Sri Guru Nanak Prakash (Poorbardh) Adhyai 17 event narration 'Running the Storehouse' ends here.

Sri Nanak Parkash - Post 108

Thursday, November 25, 2010

Please see the immense seva by the Gpt individual who has taken thheri personal time out to write up the 18th Adhyai of the Sri Nanak Parkash below;

ਸ੍ਰੀ ਅਰਜਨ ਅਰਗਨ ਸੁਨਤਿ ਅਰਜਨ ਜਸ ਵਿਸਤਾਰ । ਬਾਨੀ ਅਰਜੁਨ ਬਾਨ ਜਿਨ ਬੰਦਨ ਪਦ ਸਿਰ ਧਾਰਿ ॥੧॥

(Bhai Santokh Singh Ji is making an invocation to Sri Guru Arjan Dev Ji): I place my forehead in the feet of Sri Guru Arjan Dev Ji, whose radiance is spreading all over the universe, who listens to every prayer of the heart, and whose words are the like hardhitting arrows of Arjuna (of Mahabharata). 1.

ਮਿਲੇ ਜਾਇ ਕੈ ਨਾਨਕੀ, ਮਨ ਕਰਿ ਅਧਿਕ ਸਨੇਹ । ਅਸਨ ਬਸਨ ਆਨੇ ਹੁਤੇ, ਦਯੋ ਬੈਸ ਕਰਿ ਗ੍ਰੇਹ ॥੨॥

(Bhai Bala Ji is saying): Filled with love for his daughter, Baba Kalu Ji met Bebe Nanaki Ji. He sat down and gave her whatever edible goods he had brought with him. 2.

ਆਯੋ ਬਹੁਰ ਜਰਾਮ, ਸਾਦਰ ਤਿਹ ਬੰਦਨ ਕਰੀ । ਮਿਲਿ ਬੈਸੇ ਸਭਿ ਧਾਮ, ਰਿਦਾ ਅਮੋਦਹਿ ਸੰਗ ਭਰਿ ॥੩॥

Then Jai Ram Ji arrived, who respectfully paid his respects. Everyone was happily sitting together in the house. 3.

ਮਿਲਿ ਰਲਿ ਬੈਸਾ ਕੁਸਲ ਬੁਝੇਸਾ । ਬਚ ਤਬ ਕਾਲੁ ਕਹਤਿ ਯੁਤਾਲੁ ॥੪॥

Everyone enquired about each other's well-being; then Baba Kalu Ji eagerly said - . 4.

ਸੁਤ ਮਮ ਆਯੋ ਨਹਿਣ ਸਮਝਾਯੋ । ਕਰਤਿ ਕੁਕਾਰਾ ਸਦਨ ਯੁਜਾਰਾ ॥੫॥

"My son had come to you; you did not explain anything to him. He has been doing wrong activities, and has destroyed my house." 5.

ਸੁਧਿ ਨਹਿਣ ਲੀਨੋ ਤੁਮ ਕਾ ਕੀਨੋ? ਸੁਰਤਿ ਬਿਸਾਰਾ ਕਿਹ ਧਨ ਡਾਰਾ ॥੬॥

"You took no care of him, what have you done? He (Sri Guru Nanak Dev Ji) is not aware of anything, where has he thrown away the money?" 6.

ਨਹਿਣਨ ਬਿਵਾਹਾ ਚਿਤ ਮਹਿਣ ਚਾਹਾ । -ਧਨ ਨਹਿਣ ਖੋਵੈ ਅਸ ਬਿਧਿ ਹੋਵੈ- ॥੭॥

"This is why I did not marry him, I hoped something would be worked out, and he will stop wasting money." 7.

ਕਰਿ ਰਖਵਾਰੀ ਨਿਤ ਸੁਧਿਕਾਰੀ । ਬਹੁ ਧਨ ਆਵੈ ਕਿਹ ਬਿਧਿ ਜਾਵੈ? ॥੮॥

"If proper watch and care was taken, how could large amounts of wealth disappear like this?" 8.

ਕਹੈ ਨਾਨਕੀ ਬੈਨ ਤਾਤੀ ਸੁਨੀਜੈ । ਲਗੇ ਕਾਰ ਭ੍ਰਾਤਾ ਭਲੇ ਹੀ ਜਨੀਜੈ । ਹੁਵੈ ਹੈ ਕਿਤੇ ਥਾਂਇ ਵੈਸੇ ਸਗਾਈ । ਯੁਦਾਸੀਨ ਯਾਂ ਕੇ ਲਖੀਜੈ ਸੁਭਾਈ ॥੯॥

Bebe Nanaki Ji said, "Dear father! Listen. Brother has started working now, this you have witnessed yourself. Talks of his engagements are in progress, but keep in mind he is of detached disposition." 9.

ਇਹਾਂ ਆਨਿ ਤੇਰੇ ਕਛੂ ਨਾਹਿ ਖੋਈ । ਸਵਾਰੈ ਵਿਗਾਰੈ ਨਿਜੰ ਕਾਰ ਸੋਈ । ਭਨੇ ਬੈਨ ਜੈਰਾਮ ਤਾਂ ਸੇ ਸੁਨਾਈ । ਭਯੋ ਹੈ ਅਥੈ ਸੋਧ ਯਾਂਕੀ ਸਗਾਈ ॥੧੦॥

"He has not done you any harm by coming here. If he builds or destroys, it is his own earnings." Jai Ram Ji told him, "We are actively looking to get him engaged." 10.

ਹਰਖੇ ਕਾਲੂ ਕਹਤਿ ਪੁਨਿ, ਹੋਇ ਭਲੀ ਜਹਿਣ ਠੌਰ । ਦੇਖਿ ਜਰਾਮ! ਕਰੀਜੀਏ ਖਜ਼ਤ੍ਰੀ ਹੈ ਧਨ ਗੌਰ ॥੧੧॥

Baba Kalu Ji got happy, and said, "Look for a suitable family, Jai Ram! Get him married to a very wealthy family of Khatri clan." 11.

ਭਾਖਤਿ ਜੈਰਾਮ ਚੌਂ ਗੋਤ ਮੂਲਾ ਨਾਮ ਤਿਹ ਤਨੁਜਾ ਹੈ ਧਾਮ ਸੇ ਰੰਧਾਵੇ ਪਟਵਾਰੀਆ । ਭਲੇ ਹੈ ਠਿਕਾਨੇ ਚਾਹਿ ਕੀਨਿ ਮੈਣ ਖੁਜਾਨੇ ਜਾਨੇ ਹੋਇ ਸਨਬੰਧ, ਸੁਖ ਸਾਨੋਏ ਸੇ ਨਿਹਾਰੀਆ । ਮੋਰ ਤੋਰ ਏਕ ਲਾਜ, ਜਾਨੈ ਜੈਸੇ ਕਰੇ ਕਾਜ ਆਪ ਤੂੰ ਸਯਾਨੇ ਬੈਨ ਕਾਲ ਯੌਣ ਅਚਾਰੀਆ । ਜੈਸੇ ਸੁਖਤ ਨਿਯਾ ਕੌ ਸੀਤਲ ਸੁ ਨੈਨ ਮੇਰੇ ਤੈਸੇ ਪਿਥੇਣ ਨਾਨਕ ਕੌ ਲਾਲਸਾ ਹਮਾਰੀਆ ॥੧੨॥

Jai Ram Ji said, "There is a person called Moola belonging to Chaona caste, he has a daughter. He is employed as accountant in village Randhawa. I have made all the enquiries, and it is my understanding it will be a happy alliance." Baba Kalu Ji said, "Please do as you see fit. You are a wise man, and our respect in society is mutual. My daughter is happy, and is in peace; now I desire to see (Sri Guru) Nanak (Dev Ji) happy in life too." 12.

ਤੁਮ ਕਾਲੂ! ਮਮ ਪਿਤਾ ਸਮ, ਰਹਾਇ ਇਹਾਂ ਕਰਿ ਧਾਮ । ਨਾਨਕ ਜਨਨੀ ਆਨਿ ਹੋਣ ਭਾਖੇ ਬੈਨ ਜਰਾਮ ॥੧੩॥

Jai Ram Ji said, "Kalu Ji! You are a father figure to me, kindly relocate here in Sultanpur, bring (Sri Guru) Nanak (Dev Ji's) mother along too." 13.

ਕਾਲੂ ਭਨੇ ਬੈਨ ਬਹੁ ਕਾਲ ਕੇ ਹੈ ਐਨ ਮੇਰੇ ਕੋਐ ਦੁਖ ਹੈ ਨ, ਸੁਖ ਚੈਨ ਸੋਣ, ਬਸਤਿ ਹੋਣ । ਕਾਰ ਪਟਵਾਰੀ ਤਹਾਂ ਦੀਨੀ ਰਾਇ ਸਾਰੀ ਮਮ ਲੋਕ ਅਨੁਸਾਰੀ, ਪੁਨ ਕੈਸੇ ਨ ਤਜਤਿ ਹੈ । ਹੋਇ ਜੇ ਸਗਾਈ ਲੇਹੁ ਸਪਦ ਬੁਲਾਈ ਮੋਹਿ ਕੀਜੈ ਨ ਬਿਲਬ ਤੋਹਿ ਔਰ ਹੋਣ ਕਹਤਿ ਹੈ । ਰਾਖੇ ਰਖਵਾਰੀ ਸੁਤ ਕਰੈ ਨ ਖੁਆਰੀ ਧਨ ਦੀਜੈ ਮਤਿ ਆਪ, ਤਾਂ ਕੀ ਚਿੰਤਾ ਮੈ ਰਹਤਿ ਹੈ ॥੧੪॥

Baba Kalu Ji said, "I have got an ancestral house, besides there I live a very happy and content life. I have been appointed accountant of Rai Bular, and everyone obeys me, how can I leave that place? I say to you again, call me as soon as you have fixed his engagement, I will not waste time in coming. Apart from that, do make sure my son does not waste any more money. Keep guiding him, I am always worried about him." 14.

ਨਾਨਕੀ ਭਨਤਿ ਸੁਨ ਬੈਨ ਮੇ ਜਨਕ! ਤੁਮ ਭਾਖਤਿ ਸਦੀਵ ਧਨ ਖੋਤਿ ਨਿਤ ਮੇਰੀਆ । ਆਪਨੀ ਕਰਤਿ ਕ੍ਰਿਤ, ਖੋਇ ਕਿਧੇ ਰਾਖੈ ਬਿਤ ਰਹੀਏ ਨਿਚਿੰਤ ਚਿਤ, ਲੇਤਿ ਨਹਿਣ ਤੋਰੀਆ । ਭੂਖੇ ਕੇ ਅਸਨ ਪੁਨ ਬਸਨ ਨਗਨ ਦਾਨੀ ਪੁੰਨਵਾਨ ਰੂਪ, ਕਰੈ ਜਾਰੀ ਨਹਿਣ ਚੋਰੀਆ । ਕਰੈ ਜੇ ਕੁਕਰਮ, ਨਿਵਾਰਨ ਧਰਮ ਤਾਂ ਕੇ ਲਗੈ ਜੇ ਸੁਕਰਮ, ਅਧਰਮ ਤਾਂਹਿ ਹੋਰੀਆ ॥੧੫॥

Bebe Nanaki Ji said, "My dear father! Listen. You say he keeps wasting my wealth. But now he is earning himself whether he keeps it or wastes it, he does not take any money from you anymore. He is a charitable person who feeds the hungry, and provides clothes to the unclothed. It is our duty to forbid him if he engages in wrongful actions, but stopping him from performing auspicious works is sinful." 15.

ਜਾਨਹੁ ਤਾਤ! ਇਹੈ ਗਤਿ ਕ੍ਰਾਤਹਿ । ਦੇਤਿ ਫਕੀਰ ਖਵਾਇ ਜਹਾਂ ਤਹਿ । ਲੋਭ ਨਹੀ ਤਿਣਹ ਕੇ ਆਰ ਅੰਤਰ । ਦਾਨ ਬਿਖੈ ਮਤਿ ਜਾਨਿ ਨਿਰੰਤਰ ॥੧੬॥

"Dear father! It is his magnanimity that he feeds the Faqirs wherever he meets them. He has got no greed in his heart, and his mind is always focussed on doing charitable deeds." 16.

ਦੌਲਤ ਖਾਂ ਨਿਪੁ ਤੇ ਡਰ ਆਵਹਿ । ਲੇਖਹਿ ਮੈਣ ਧਨ ਨਾ ਘਟਿ ਜਾਵਹਿ । ਜਾਚਕ ਭੀਰ ਵਡੀ ਨਿਤ ਹੋਵਹਿ । ਭਾਖਹਿਣ ਲੋਕ ਸਭੈ ਇਹ ਖੋਵਹਿ- ॥੧੭॥

"But we are scared of Daulat Khan; the balance might go in negative as everyday there is a huge crowd of beggars outside the store. Everyone keeps saying he is wasting the money." 17.

ਜਬ ਕਰਿ ਲੇਖਾ ਵਧਤਿ ਵਿਸ਼ੇਖਾ । ਨਹਿਣ ਘਟਿ ਜਾਈ ਭਲ ਪਤਿ ਆਈ ॥੧੮॥

"But when the balance sheet is prepared, it always shows high profits, and no losses, and that saves our honour." 18.

ਇਹ ਕਰਤਾਰਾ ਧਰਿ ਅਵਤਾਰਾ । ਭਵ ਭਵ ਮਾਂਹੀ ਨਰ ਤਨ ਨਾਂਹੀ ॥੧੯॥

"He is the manifestation of Lord Himself who has come on this earth; he is no ordinary human form." 19.

ਇਵ ਸੁਨਿ ਕਾਲੂ ਕਹਿ ਸੁਖ ਭਾਲੂ । ਅਬ ਕਰਿ ਲੇਖਾ ਵਧਤਿ ਜਿ ਦੇਖਾ ॥੨੦॥

Hearing this Baba Kalu Ji said, "Pray for the best and get the accounts tallied now, if you foresee any profits." 20.

ਮਮ ਕਹਿ ਮਾਨੋ ਮਨ ਪਹਿਚਾਨੋ । ਕਰਹੁ ਆਪਾਈ ਦਰਬ ਖਿਸਾਈ ॥੨੧॥

"You know what is on my mind, agree to it and plan a way of sneaking money from (Sri Guru) Nanak (Dev Ji)." 21.

ਕਖ ਲਖ ਜਾਣ ਕੇ ਇਕ ਸਮ ਤਾਂ ਕੇ । ਅਸ ਬਿਧਿ ਕੀਜੈ ਧਨ ਜਿਵ ਲੀਜੈ ॥੨੨॥

"For him, millions and nothing are both the same; device a plan so that we can extract money from him." 22.

ਬਾਲੇ ਕੇ ਬੁਲਵਾਇਕੈ, ਦੇਹੁ ਤਿਸੈ ਸਮਝਾਇ । ਹਮ ਤੁਮ ਮਿਲਿ ਤਿਹ ਸੋਣ ਕਹੈਣ, ਲੈ ਹੈ ਬਾਤ ਮਨਾਇ ॥੨੩॥

"Call (Bhai) Bala (Ji) and explain to him, and he will be able to convince him (Guru Ji)." 23.

ਜੈ ਰਾਮ ਬੋਲਿ ਤਤਕਾਲਾ । ਪਠਿ ਦਾਸ ਬੁਲਾਯੋ ਬਾਲਾ । ਜਬ ਬੈਸੈ ਬਚਨ ਬਖਾਨੇ । ਤੁਮ ਨਾਨਕ ਮੀਤ ਸੁਜਾਨੇ ॥੨੪॥

Jai Ram Ji immediately sent a servant and called (Bhai) Bala (Ji) over. When he took a seat Baba Kalu Ji said, "You are a wise friend of (Sri Guru) Nanak's (Dev Ji)." 24.

ਹੋਣ ਤੁਮ ਕੇ ਜਾਨਤਿ ਐਸੇ । ਸੁਤ ਨਾਨਕ ਹੈ ਮਮ ਜੈਸੇ । ਕਰਿ ਤਾਂ ਕੀ ਅਬ ਰਖਵਾਰੀ । ਧਨ ਬਿਰਥਾ ਦੇਯ ਨ ਡਾਰੀ ॥੨੫॥

"I am advising you just as I would advise my own son. Now, you remain alert and make sure he does not waste any more money." 25.

ਤੁਝ ਸੰਗਿ ਰਹੇ ਕੀ ਲਾਜਾ । ਧਨ ਜਾਵਹਿ ਨਹੀਣ ਅਕਾਜਾ । ਸੁਨਿ ਕਾਲੂ ਤੇ ਤਿਹ ਕਾਲਾ । ਰਿਸ ਈਖਦ ਕਰਿ ਕਹਿ ਬਾਲਾ
॥੨੬॥ “Because of you, our honour will be saved, and money will not go to waste.”
Hearing this, Bhai Bala Ji got a little annoyed, and said – .26.

ਹਮ ਲੋਭ ਨਹੀਣ ਮਨ ਰਾਈ । ਕਿਅੁਣ ਮਹਿਤਾ ਜੀ ਭਰਮਾਈ । ਨਹਿਣ ਲਾਲਸ ਹੈ ਕੁਛ ਅਸਨਾ । ਨਹਿਣ ਕਰਤਿ ਫਜ਼ੂਲੀ
ਬਸਨਾ ॥੨੭॥

“We have absolutely no greed in our hearts, Mehta Ji! Why do you cast your doubts? We do not wish to eat luxuriously, or waste money on unnecessary clothes.” 27.

ਪਰਮੇਸੁਰ ਨਾਨਕ ਰੂਪਾ । ਯੁਪਕਾਰੀ ਸੰਤ ਅਨੂਪਾ । ਇਸ ਸੰਗਤਿ ਹੋਤਿ ਯੁਧਾਰੇ । ਮਨ ਸਵਰਹਿ ਸ਼ਰਧਾ ਧਾਰੇ ॥੨੮॥
(Sri Guru) Nanak (Dev Ji) is supreme saint, lord's own manifestation. Anyone who lives near him is liberated, and keeping faith on him purifies the mind.” 28.

ਹਮ ਪਾਈ ਦੁਰਲਭ ਦੇਹਾ । ਭਵ ਤਾਰੋਣ ਕਾਰਜ ਏਹਾ । ਸੁਨਿ ਮਹਿਤਾ! ਤੁਝ ਧਨ ਚਾਹਾ । ਰਹੁ ਨਾਨਕ ਸੁਤ ਕੇ ਪਾਹਾ ॥੨੯॥
“We have obtained this human body with great blessings. It is our duty to sail the worldly ocean and reach the other side. Mehta Ji! Listen, if you so long for his wealth, kindly stay with your son, (Sri Guru) Nanak (Dev Ji).” 29.

ਮਮ ਇਜ਼ਛਾ ਯੁਰ ਮਹਿਣ ਏਹੀ । ਨਹਿਣ ਆਇਸੁ ਮੇਟਵਿ ਕੇਹੀ । ਕਛੁ ਦਰਬਣ ਨ ਪ੍ਰੀਹਾ ਮੇਰੇ । ਜੇ ਮਨ ਮਹਿਣ ਲਾਲਸ
ਤੇਰੇ ॥੩੦॥ “My only desire is that I do not disobey any of his orders. I do not have any greed for wealth, the way you have in your heart.” 30.

ਰਹੁ ਨਾਨਕ ਸੁਤ ਕੇ ਪਾਸੁ । ਲੇ ਆਵਹੁ ਇਹਾਂ ਅਵਾਸੁ । ਜੇ ਖਰਚਹਿ ਤੇ ਵਧਿ ਜਾਵੈ । ਰਹੁ ਲੇਵਤਿ ਜੋ ਕਰ ਆਵੈ ॥੩੧॥
“Therefore, stay with your son, relocate your base here and keep collecting whatever profits you may obtain.” 31.

ਬਿਤ ਹੋਇ ਨ ਹਮਰੇ ਪਾਸਾ । ਯੁਰ ਸੁਆਮੀ ਹਮ ਤਿਹ ਦਾਸਾ । ਧਨ ਇਕਠੇ ਕਿਅੁਣ ਬਨਿ ਆਈ । ਤਿਹ ਆਇਸੁ ਮੇਟਿ ਨ
ਜਾਈ ॥੩੨॥ “We are not able to save any money. He is the master, and I am his servant. How can the talk of saving wealth materialise? I cannot refuse his orders.” 32.

ਸੁਨਿ ਬੋਲੇ ਤਬ ਜੈਰਾਮਾ । ਸੁਨਿ ਮਹਿਤਾ! ਇਹ ਨਿਹਕਾਮਾ । ਸਭਿ ਬਾਲੇ ਸਾਚ ਬਖਾਨੀ । ਸਤਿ ਜਾਨਹੁ ਨਿਜ ਮਨ ਮਾਨੀ
॥੩੩॥ Hearing this Jai Ram Ji said, “Mehta Ji, listen! This (Sri Guru Nanak Dev Ji) is free from all desires. What Bhai Bala Ji has told you is absolutely correct. Consider it to be true, just like my mind considers it the truth.” 33.

ਨਹਿਣ ਕੀਜੈ ਯੁਰ ਮਹਿਣ ਰੋਸੁ । ਕਛੁ ਬਾਲੇ ਕੇ ਨਹਿਣ ਦੋਸੁ । ਜਬ ਹੋਵਹਿ ਨਾਨਕ ਬਾਹਾ । ਨਹਿਣ ਖੋਵਹਿ ਧਨ, ਨਿਤ
ਚਾਹਾ ॥੩੪॥ “Don't keep anger in your heart, (Bhai) Bala (Ji) has no fault in this. When (Sri Guru) Nanak (Dev Ji) will get married, he will not waste money, rather would always want more.” 34.

ਬੁਲਵਾਵੇਣ ਹੋਇ ਸਗਾਈ । ਚਿਤ ਚਿੰਤਾ ਕਰਹੁ ਨ ਕਾਈ । ਤਿਯ ਮੇਹ ਤਬਹਿ ਹੋ ਜਾਈ । ਨਹਿਣ ਖੋਵਹਿ ਦਰਬ ਅਜਾਈਣ
॥੩੫॥ “I will call you when the engagement is finalised, do not worry at all! After his engagement, he will get attached to the woman, and would not waste any money.” 35.

ਸੁਨਿ ਬਾਲਾ ਤਹਾਂ ਸਿਧਾਯਾ । ਜਹਿਣ ਨਾਨਕ ਹਾਟ ਸੁਹਾਯਾ । ਤਬ ਕਾਲੂ ਕੋਇਕ ਕਾਲਾ । ਬੀਤਾਯੋ ਤਨਿਯਾ ਸ਼ਾਲਾ ॥੩੬॥
Bhai Bala Ji got up as soon as he heard this, and went to the place where Guru Ji's store was well-adorned. And, Baba Kalu Ji had spent some more time at Bebe Nanaki Ji's house.
36.

ਚਲਿਨੇ ਕੀ ਕੀਨੀ ਤਾਰੀ । ਸਮਝਾਵਤਿ ਬਹੁ ਪਰਕਾਰੀ । ਸੁਤ ਹੋਇ ਸਗਾਈ ਤੇਰੀ । ਅਬ ਤੂਰਨ ਨਹਿਣ ਕਛੁ ਦੇਰੀ ॥੩੭॥
Then Baba Kalu Ji got ready to head back to Talwandi. Coaxing Guru Ji he said, "Son! You are going to get married soon, there is not much time left in that." 37.

ਕਰਿ ਇਕਨੇ ਖਰਚ ਸਗਾਈ । ਤਜਿ ਆਗਲ ਰੀਤਿ ਬਿਜਾਈ । ਮਿਲਿ ਤਨਜਾ ਤਨੁਜਾਪਤਿ ਕੇ । ਬਹੁ ਚਲਨ ਸਮੈਣ ਕਰਿ ਹਿਤ ਕੇ ॥੩੮॥

"Thus, start saving money for the marriage. Drop your old, adverse habits." Then he met his daughter and son-in-law with much affection. 38.

ਮਿਲਿ ਨਾਨਕ ਸੇਣ ਪੁਨ ਬਾਲਾ । ਬਚ ਹਿਤ ਕੇ ਕਹਿ ਕਰਿ ਚਾਲਾ । ਨਿਜ ਕਾਲੂ ਭੈਨ ਸਿਧਾਯਾ । ਪੁਨ ਨਾਨਕ ਕਾਰ ਚਲਾਯਾ ॥੩੯॥ Then they met Sri Guru Nanak Dev Ji and Bhai Bala Ji, and saying kind words to them he then went back to Talwandi, and Guru Ji kept working at the provisions store. 39.

ਹੈ ਰੀਤਿ ਪੂਰਬਲਿ ਜੈਸੀ । ਸਭਿ ਵਰਤਹਿ ਨਾਨਕ ਤੈਸੀ । ਦੇ ਅਸਨ ਬਸਨ ਸਭਿ ਤਾਂਈ । ਘਰ ਛੁਛਾ ਕੇ ਨ ਪਠਾਈ ॥੪੦॥
Guru Ji kept performing his duties as before. He would distribute food and clothing to the needy, and nobody would go home empty-handed. 40.

ਪੁਰਿ ਪਸਰੀ ਕੀਰਤਿ ਰੂਰੀ । ਨਰ ਨਾਰਿਨਿ ਘਰ ਘਰ ਪੂਰੀ॥ ਕੈ ਪਾਂਤਿ ਮਰਾਲਨਿ ਭੂਲੀ । ਕਲ ਕਿਧੈਣ ਮਾਲਤੀ ਫੁਲੀਏ ॥੪੧॥

By now Guru Ji's glory had spread to every household, and in the hearts of men and women of Sultanpur. It was like a line of swans, or like the beautiful flower spreading its fragrance all around. 41.

ਜਿਅੁਣ ਸੁਰਤਰੁ ਅਨਿਕ ਅੁਦਾਰਾ । ਤਿਅੁਣ ਦੇਤਿ ਨ ਹੋਤਿ ਅਵਾਰਾ । ਨਿਤ ਭੂਰ ਫਕੀਰਨਿ ਭੀਰਾ । ਦੇ ਹਰਖਹਿਣ ਰਿਦੇ ਸਧੀਰਾ

॥੪੨॥

Similar to the generosity of banyan tree, Guru Ji would distribute goods to people. Every day huge crowds would form, and patient Guru Ji would give them the goods, and that made him happy. 42.

ਕਿਤਿਕ ਕਾਲ ਬੀਤਤਿ ਭਯੋ, ਤਬਹਿ ਪਿਸ਼ਨ ਇਕ ਆਇ । ਦੂਤੀ ਕਰੀ ਜਰਾਮ ਪੈ, ਸਦਨ ਇਕੰਤਿ ਬਸਾਇ ॥੪੩॥

Some time passed like this when a back-biter happened to come to Jai Ram Ji's house and told him everything in secret. 43.

ਤਿਯ ਸੇਦਰ ਤੁਮ ਸਮਝਾਓ । ਧਨ ਬਿਰਥਾ ਨਾਂਹਿ ਲੁਟਾਓ । ਮਨ ਜਾਨਿ ਭਲੇ ਮਮ ਬੈਨਾ॥ ਮਨ ਤਨਕ ਤਾਂਹਿ ਕੇ ਭੈ ਨਾ ॥੪੪॥

"Guide the brother of your wife (Guru Ji) to stop wasting the money like that. Keep in mind what I tell you – he has absolutely no fear in his heart." 44.

ਬਹੁ ਦੇਤਿ ਫਕੀਰਨ ਦਰਬਾ । ਨਿਤ ਖੋਤਿ ਤੁਰਕੜ ਘਰ ਸਰਬਾ । ਤੁਮ ਖੋਇ ਤੁਰਕ ਕੀ ਜਾਨੇ । ਦੁਖਦਾਨੀ ਅਮਲ ਪਛਾਨੇ ॥੪੫॥

"He distributes money to the Faqirs, and this way keeps destroying Nawab's house. You are well aware of the habits of the Turks; their dictatorial rule is not oblivious to you." 45.

ਭੈਮਾਨ ਭਯੋ ਜੈਰਾਮਾ । ਅੁਠਿ ਤੂਰਨ ਗਮਨੇ ਧਾਮਾ । ਕਹਿ ਬੋਲੀ ਆਰਜ ਤਨੀਆ! ਬਹੁ ਲੋਕਨ ਤੇ ਮੈਣ ਸੁਨੀਆ ॥੪੬॥

Jai Ram got scared, who went straight back and called Bebe Nanaki, "O daughter of great man! I have heard from many a people -". 46.

ਧਨ ਖਰਚਤਿ ਨਾਨਕ ਐਸੇ । ਵਡ ਭੂਪਤਿ ਹੋਵਤਿ ਜੈਸੇ । ਭੈ ਦੇਤਿ ਕਰੈਣ ਨਰ ਆਏ । ਜਿਅਣੁ ਸਰ ਹਿਰਦੇ ਖਰ ਲਾਏ
॥੪੭॥ “.. Nanak spends the money as if he is some big king. People keep coming to me and tell me all this, which pierces my heart.” 47.

ਅਬ ਕਰੇਣ ਕੌਨ ਮੈਣ ਕਾਜਾ । ਰਹਿ ਆਵਹਿ ਜਿਹ ਬਿਧਿ ਲਾਜਾ । ਚਿੰਤੋਦਿਧ ਭਯੋ ਨਿਮਗਨਾ । ਕਹੁ ਪੋਤ ਜਤਨ ਹਇ
ਲਘਨਾ ॥੪੮॥ “What corrective measure should I take that could save my honour. I am drowning in the sea of worries. Plan something so that I sail across to the safe side.” 48.

ਸੁਨਿ ਭਨੇ ਨਾਨਕੀ ਬਚਨਾ । ਮਨ ਤਵ ਜੇ ਸੰਸੈ ਖਚਨਾ । ਕਰਿ ਬਾਤ ਅਚਿਤ ਚਿਤ ਭਾਈ । ਜਿਅਣੁ ਭਰਮ ਭੂਰ ਮਿਟ ਜਾਈ
॥੪੯॥ Hearing this, Bebe Nanaki said, “If you mind has been cast over by doubts, then do that which appeals your mind, that which can destroy all your doubts.” 49.

ਪਰਤੀਤਿ ਨ ਆਈ ਤੁਮ ਕੋ । ਕਾ ਮਸਲਤ ਬੁਝਤਿ ਹਮ ਕੋ । ਤੁਮ ਜਾਨਤਿ ਕ੍ਰਾਂਤ ਵਡਾਈ । ਨਿਤ ਦੇਤਿ ਮੁਝੈ ਸਮਝਾਈ ॥੫੦॥
“Your mind has lost faith, then why do you ask me for suggestions? You know the greatness of my brother, and you yourself used to tell me that every day.” 50.

ਨਿਤ ਹਮਰੇ ਅਰ ਪਰਤੀਤੁ । ਨਹਿਣ ਡੋਲਤਿ ਕਬਹੂੰ ਚੀਤੁ । ਪਰਮੇਸੁਰ ਨਾਨਕ ਰੂਪਾ । ਅਪਕਾਰੀ ਸੰਤ ਅਨੂਪਾ ॥੫੧॥
“My mind has eternal faith, and it never wavers. (Sri Guru) Nanak (Dev Ji) is Lord-form, some benevolent saint he is.” 51.

ਭਵ ਮਾਯਾ ਵਰਤਤਿ ਜੇਅੁ । ਸ੍ਰੀ ਨਾਨਕ ਕੀ ਸਭਿ ਸੋਅੁ । ਤੁਮ ਚਾਹਤਿ ਜੇ ਅਬ ਦੇਖਾ । ਕਰਿ ਲੀਜੈ ਸਭਿ ਹੀ ਲੇਖਾ ॥੫੨॥
“The entire play of Maya is under the command of (Sri Guru) Nanak (Dev Ji). If you still want to test him, get the balance done right here and now.” 52.

ਜੇ ਵਧੈ ਕਿਧੇਣੁ ਹੁਇ ਪੁਰਾ । ਨਹਿਣ ਮਾਨਹੁ ਜੇ ਕਹੁਣ ਕੁਰਾ । ਸੁਨਿ ਬੋਲੇ ਵਾਕ ਜਰਾਮਾ । ਅਬ ਹੋਣ ਨ ਕਰੇਣ ਇਹ ਕਾਮਾ
॥੫੩॥ “Either there will be profit or at least sales will be equal to purchases. Do not listen to those who lie.” Hearing this, Jai Ram Ji said, “I will not do this task.” 53.

ਹੈ ਤੁਮਰੇ ਅਰ ਜਬ ਐਸੇ । ਨਹਿਣ ਲੇਖਾ ਕਰਿਹੋਣ ਕੈਸੇ । ਬਚ ਭਨੈ ਨਾਨਕੀ ਸੁਨੀਏ! ਅਬ ਲੇਖਾ ਲੇਹੁ, ਨ ਗੁਨੀਏ ॥੫੪॥
“I have the same faith in my heart, why I should get the accounts verified?” Bebe Nanaki Ji insisted, “Listen! Do not think much, just get the balance done.” 54.

ਨਹਿਣ ਕੀਜੈ ਅਬਹਿ ਬਿਲਬਾ । ਬੁਲਵਾਵਾਅੁ ਸੁਤ ਮਮ ਅੰਬਾ । ਕਹਿ ਭੇਜੀ ਤੁਲਸਾਂ ਦਾਸੀ । ਜਹਿਣ ਨਾਨਕ ਥੇ ਸੁਖਰਾਸੀ
॥੫੫॥
“Do not waste any more time, and call my mom’s son over.” A maid called ‘Tulsa’ was sent where treasure-trove of happiness Guru Ji were sitting. 55.

ਤਿਣਹੁ ਬੁਝਤਿ ਨਾਨਕ ਐਸੇ । ਕਹੁ ਤੁਲਸਾਂ ਆਈ ਕੈਸੇ? ਪੁਨ ਦਾਸੀ ਬਚਨ ਬਖਾਨੇ । ਤੁਮ ਭਗਨੀ ਬਹੁ ਹਿਤਵਾਨੇ ॥੫੬॥
Sri Guru Nanak Dev Ji asked her, “Tulsa, what brings you here?” The maid replied, “You sister has lovingly -”. 56.

ਬਹੁ ਬਿਨੈ ਕਰੀ ਕਹਿ ਬਾਨੀ । ਦਿਹੁ ਦਰਸਨ ਕਰੁਨਾ ਠਾਨੀ । ਇਅੁਣ ਆਈ ਤੁਮਰੇ ਪਾਸਾ । ਅੁਠਿ ਚਲੀਏ ਸੁਸਾ ਅਵਾਸਾ
॥੫੭॥ “.. requested you to kindly show your presence, which is why I am here. So, please get up and go to your sister’s house.” 57.

ਸ੍ਰੀ ਨਾਨਕ ਬੋਲੇ ਬਚਨ, ਚਲਿ ਤੁਲਸਾਂ ਹੋਣ ਆਇ । ਮੁਝ ਕੇ ਲੀਨਿ ਬੁਲਾਇ ਢਿਗ ਬੁਝਤਿ ਭੇ ਗਤਿ ਦਾਇ ॥੫੮॥
Sri Guru Nanak Dev Ji said, “Tulsa! You leave, I am coming.” Then Guru Ji called me (Bhai Bala Ji) and asked. 58.

ਕਿਅੁਣ ਹਮੈਣ ਬੁਲਾਯੋ? ਬਾਲਾ! ਭ੍ਰਮ ਹੋਯੋ ਅਰ ਇਹ ਕਾਲਾ । ਮਮ ਚੁਲੀ ਕੀਨੀ ਕਾਹੂ । ਮਨ ਲਖਿਯਤਿ ਹੈ ਬਿਧਿ ਯਾਹੂ
॥੫੯॥

“(Bhai) Bala! Why have they called me? My mind says someone has said something against me to them, this is my understanding of the situation.” 59.

ਸ੍ਰੀ ਅੰਗਦ ਸੋਣ ਕਹਿ ਬਾਲਾ । ਸਭਿ ਕਥਾ ਬਨਾਇ ਰਸਾਲਾ । ਗੁਰ ਅੰਗਦ! ਸੁਨੀਏ ਬੈਨ । ਹੋਣ ਭਾਕੇ ਸੁਨਹੁ ਸੁਖੈਨਾ!
॥੬੦॥

Narrating the story of Guru Nanak Dev Ji to Guru Angad Dev Ji, Bhai Bala Ji had made it interesting. Then Bhai Bala Ji said, Listen further Guru Angad Dev Ji! “O house of happiness Nanak Ji!” 60.

ਕੋ ਕਰਿ ਹੈ ਦੂਤੀ ਤੇਰੀ? ਨਹਿਣ ਔਗੁਨਤਾ ਕਛੁ ਹੇਰੀ । ਨਹਿਣ ਕਰਤੇ ਕਛੁ ਕੁਕਾਰਾ । ਸੁਨਿ ਨਾਨਕ ਬਚਨ ਅਚਾਰਾ
॥੬੧॥ “Who can bite-bite against you? I have not witnessed any bad trait in you, and you do not perform any bad deed at all.” Hearing this Sri Guru Nanak Dev Ji said -. 61.

ਹੈ ਆਪਨ ਮੈਣ ਜੁ ਮਿਠਾਈ । ਸੇ ਬਾਲਾ ਆਨਿਓ ਅਚਾਈ । ਲੇ ਢਾਈ ਸੇਰ ਪਤਾਸੇ । ਅਠਿ ਗਜ਼ਛਤਿ ਭੇਓ ਸੁਖਰਾਸੇ ॥੬੨॥
“(Bhai) Bala! Bring all the sugary stuff from the store.” Taking 5 pounds of sugar-drops, Guru Ji started walking. 62.

ਚਲਿ ਆਏ ਸੁਸਾ ਨਿਕੇਤਾ । ਹੋਣ ਸੰਗ ਰਾਯੋ ਕਰਿ ਹੇਤਾ । ਅਠਿ ਕੀਨੋ ਬਹੁ ਸਤਿਕਾਰੂ । ਮਣਚ ਦੀਨ ਵਿਛਾਇ ਜੁ ਚਾਹੂ
॥੬੩॥

Guru Ji arrived at her sister's house. I (Bhai Bala Ji) also accompanied him. On his arrival, sister got up and spread a beautiful cot for him. 63.

ਤਬ ਬੋਲੇ ਬੇਦਨ ਕੇਤਾ । ਕਹੁ ਭਗਨੀ! ਬੋਲਨ ਹੇਤਾ । ਤੁਮ ਹਮਕੇ ਬੋਲਿ ਪਠਾਯੋ । ਸੁਨਿ ਆਇਸੁ ਮੈਣ ਚਲਿਆਯੋ ॥੬੪॥
The emblem of Bedi clan Guru Ji said, “Bebe Ji! Tell me, what is the reason for calling me here? You called me, and I have come.” 64.

ਕਹਿ ਕਾਲੂ ਤਨੁਜਾ ਭਾਈ! ਤਵ ਦਰਸਨ ਮਨ ਲਲਚਾਈ । ਤਬ ਭੇਜੀ ਤੁਲਸਾਂ ਦਾਸੀ । ਅਬ ਦੇਖਿਤਿ ਰਿਦਾ ਵਿਕਾਸੀ
॥੬੫॥ Daughter of Kalu Ji replied, “Brother! I was longing to see you, so I sent Tulsa to call you over. Seeing you my heart has blossomed.” 64.

ਸ੍ਰੀ ਨਾਨਕ ਬਚਨ ਅਚਾਰੇ । ਸੁਨਿ ਭਗਨੀ ਰਿਦੈ ਹਮਾਰੇ । ਭ੍ਰਮ ਹੋਯੋ, ਦੇਹੁ ਬਤਾਈ । ਕਿਸ ਕਾਰਜ ਮੋਹਿ ਬੁਲਾਈ? ॥੬੬॥
Sri Guru Nanak Dev Ji said, “Dear Sister! A doubt has arisen in my mind, so kindly tell me why you have called me here?” 66.

ਬਚ ਭਨੇ ਨਾਨਕੀ ਐਸੇ । ਤੁਮ ਜਾਨਤਿ ਸਭਿ ਬਿਧਿ ਜੈਸੇ । ਹੋ ਅੰਤਰਜਾਮੀ ਜਾਨੇ । ਬਿਨ ਬੋਲਤਿ ਸਭਿਹਿ ਪਛਾਨੇਣ ॥੬੭॥
Bebe Nanaki Ji replied, “You know everything. You are the all-knower; you can know everything without anyone saying anything.” 67.

ਸੁਨਿ ਭਗਨੀ ਮੈਣ ਅਰ ਜਾਨੀ । ਮੁਰ ਦੂਤੀ ਕਿਨੈ ਬਖਾਨੀ । ਹੈ ਆਗੇ ਹਮੈਣ ਸੰਦੇਹੇ । ਸਭਿ ਲੇਖਾ ਅਬ ਕਰਿ ਲੇਹੇ ॥੬੮॥
“Dear Sister! It appears to me someone has said something about me to you. I was suspecting this from the start. Please do the balance now.” 68.

ਬਹੁ ਦੇਰਿ ਭਈ ਬਿਨ ਲੇਖੇ । ਧਨ ਨਿਕਸਹਿ ਕਿਤਨੇ ਸ਼ੇਖੇ । ਮਿਟਿ ਜੈ ਹੈ ਮਨ ਸੰਦੇਹਾ । ਇਅੁਣ ਪੁਰਬਏ ਹੀ ਮੁਝ ਪ੍ਰੇਹਾ
॥੬੯॥

“It has been some time since the last audit. Let's see what does balance comes to. This will eradicate all doubts; I wished to get it done earlier.” 69.

ਸੁਨਿ ਭਗਨੀ ਦੇਤਿ ਦਿਲੇਸਾ । ਨਹਿਣ ਕੋਐ ਭ੍ਰੂਤ ਅੰਦੇਸਾ । ਸਭਿ ਲੇਖਾ ਲੇਨਾ ਦੇਨਾ । ਨਿਤ ਚਲੈ ਜਾਤਿ ਘਟ ਹੈ ਨਾ ॥੭੦॥

Bebe Nanaki Ji comforted Guru Ji by saying, "Dear brother! There is no doubt. Give and take has been going on since ancient times. The wealth will not reduce." 70.

ਭੇ ਭਗਨੀ! ਸਜ਼ਤਿ ਅਲਾਈ । ਧਰਿ ਲੇਖਾ ਲਾਜ ਨ ਰਾਈ । ਨਹਿਣ ਕਰੀਏ ਅਬ ਕਛੁ ਦੇਰਾ । ਸਭਿ ਲੇਖਾ ਲੇਹੁ ਨਿਬੇਰਾ ॥੭੧॥ "Dear sister! What you say is absolutely true. There is no shame in tallying the accounts. Now waste not any more time! Kindly compare the accounts." 71.

ਮਨ ਸੰਸੈ ਜਾਹਿ ਨਿਵਾਰਾ । ਹੈ ਦੂਤਨ ਕਾੜੁ ਮੁਖ ਕਾਰਾ । ਸੁਨਿ ਭਗਨੀ ਬੈਨ ਯੁਚਾਰਾ । ਜਿਅਨੁ ਯੁਪਜੇ ਰਿਦੇ ਵਿਚਾਰਾ ॥੭੨॥ "This will clear minds of all doubts, and will blacken the faces of back-biters also." Hearing this, Bebe Nanaki Ji said, "Whatever thought has born in your mind -" 72.

ਮਨ ਜਾਨਹੁ ਕਰੀਏ ਸੋਈ । ਜਿਅਨੁ ਰਿਦੇ ਹਰ ਤਵ ਹੋਈ । ਲੇ ਸੰਗਿ ਚਲੇ ਜੈਰਾਮਾ । ਜਹਿਣ ਦੌਲਤ ਖਾਂ ਕੇ ਧਾਮਾ ॥੭੩॥ "Hear that thought and follow it; anything that pleases your mind." Guru Ji took Jai Ram Ji with him, and headed off to the palace of Nawab Daulat Khan. 73.

ਮਿਲ ਨਵੀਸਿੰਦ ਸੇਣਪ ਬੈਸੇ । ਨਰ ਪ੍ਰਕ੍ਰਿਤ ਹੋਵਹਿਣ ਜੈਸੇ । ਜੇ ਆਮਦ ਖਰਚ ਭਯੋ ਹੈ । ਸਭਿ ਭਾਖਿ ਲਿਖਾਇ ਦਯੋ ਹੈ ॥੭੪॥

Guru Ji then sat next to the accountant just like ordinary worldly people. Whatever income and expenses were made, he narrated them all and got them written down. 74.

ਤੀਨ ਮਹੀਨੇ ਅਰਧ ਪੁਨਿ, ਲੇਖਕ ਲੇਖਾ ਕੀਨ । ਇਕ ਸਤ ਪੈਣਤੀ ਰਜਤਪਣ, ਵਾਧੇ ਦਾਨੀ ਦੀਨ ॥੭੫॥

When the account performed calculations on three and half months of transactions, a profit of 135 rupees came out in favour of bestower of blessings Guru Ji. 75.

ਕਿਯ ਕਮਲਨੈਨ ਜਬ ਲੇਖਾ ॥ ਤਬ ਨਿਕਸੇ ਇਤਨਾ ਸੇਖਾ । ਜੈਰਾਮ ਰਿਦੈ ਤਿਹ ਕਾਲਾ । ਭੀ ਲਜਾ ਹਰਖ ਬਿਸਾਲਾ ॥੭੬॥ This is the profit that came out when lotus-eyed Guru Ji got the calculations done, and that made Jai Ram Ji both shameful and glad. 76.

ਤਿਹ ਘਟੀ ਬਿਸੁਰਤਿ ਭੂਰਾ । ਮੈਣ ਭਰਮੋ ਭਾਖੇ ਭੂਰਾ । ਰਲਿ ਆਏ ਧਾਮ ਜਰਾਮਾ । ਮਚ ਬੈਠੇ ਸੇਵਕ ਸਾਮਾ ॥੭੭॥

He cursed the moment when he doubted Guru Ji by coming under the influence of that liar. Both got up and came back to Jai Ram Ji's house. The support of his servants Guru Ji had taken seat on the cot. 77.

ਤਬ ਭਘਨੀ ਬੂਝਤਿ ਐਸੇ । ਕਹੁ ਲੇਖਾ ਨਿਬਰੇ ਕੈਸੇ । ਸੁਖ ਐਨਹਿਣ ਬੈਨ ਬਖਾਨੇ । ਸੁਨਿ, ਜੀਜਾ ਬਾਤ ਸੁ ਜਾਨੇ ॥੭੮॥ Bebe Nanaki Ji enquired, "Tell me the result of the audit?" The house of happiness Guru Ji said, "Brother-in-law knows it all, please ask him." 78.

ਇਹ ਲੀਜੈ ਮੇਦੀਖਾਨਾ । ਅਬ ਹੋਇ ਨ ਮੇ ਗੁਗਰਾਨਾ । ਕਰ ਤਾਰੰ ਮਮ ਕਰਤਾਰੰ । ਨਿਜ ਕਾਰਜ ਲੇਹੁ ਸੰਭਾਰੰ ॥੭੯॥

"And here are the keys to the provisions store; I cannot spend more time here. It is me and the Lord now, you handle your work!" 79.

ਚਲਿਬੇ ਕੀ ਕੀਨੀ ਤਾਰੀ । ਸ੍ਰੀ ਨਾਨਕ ਪਰਯੁਪਕਾਰੀ । ਜੈਰਾਮ ਯੁਠੇ ਤਿਹਕਾਲਾ । ਗਹਿ ਪਗ ਕਹਿ ਬਿਨੈ ਬਿਸਾਲਾ ॥੮੦॥

Guru Ji got ready to leave but Jai Ram Ji rushed and held his feet and started begging him to stay. 80.

ਕਰਿ ਭਗਨੀ ਰੁਦਨ ਅਲਾਵੈ । ਇਅਨੁ ਭ੍ਰਾਤਾ ਕਿਅਨੁ ਬਨਿ ਆਵੈ । ਮੁਝ ਮਾਰਹੁ ਤੋ ਕਿਤ ਜਾਵਹੁ । ਜੋ ਰਹਿ ਹੋ ਮੋਹਿ ਜਿਆਵਹੁ ॥੮੧॥

॥੮੧॥

Sobbing heavily sister said, "O brother! How can this be? First kill me, and then go wherever you wish! Stay if you want to see me alive." 81.

ਤੁਮ ਮਿਰਦੁਲ ਸਰਲ ਸੁਭਾਅੁ । ਕਰਿ ਔਗੁਨ ਚਿਜਤ ਨ ਕਾਅੁ । ਹਮ ਭੂਲਨਹਾਰ ਸਦਾਈ । ਤੁਮ ਬਸਹੁ ਕਿਅੁਣ ਨਹਿਣ ਭਾਈ? ॥੮੨॥ “You are of gentle and innocent disposition. To perform false deeds is not even in your mind. We are forever making mistakes, brother! Why don't you forgive us?” 82.

ਕਮਲਨੈਨ ਮੁਖਬੈਨ ਕਹਿ ਸੁਨਿ ਜੀਜਾ ਜੈਰਾਮ! ਪੁਨਿ ਘਾਟੇ ਜੇ ਆਵਈ ਕਿਅੁਣ ਕਰਿ ਹੋ, ਇਹ ਕਾਮ? ॥੮੩॥
Lotus-eyed Guru Ji said, “Jai Ram Ji, listen! What if there are any losses again, why I should continue with this work?” 83.

ਜੈਰਾਮ ਬਖਾਨੀ ਸਬਿਨੈ ਬਾਨੀ । ਨਹਿਣ ਮੈਣ ਜਾਨੀ ਸ਼ਕਤਿ ਸਬੈ । ਕਿੰਚਤ ਹੋਣ ਜਾਨੀ, ਬਹੁ ਅਨਜਾਨੀ ਅਰੁ ਸਭਿ ਜਾਨੀ, ਲਖਹੁ ਅਬੈ । ਪਰਮੇਸੁਰ ਪੂਰਨ, ਕਲਮਲ ਚੂਰਨ ਗੁਨ ਸੰਪੂਰਨ, ਅਵਤਾਰੀ । ਮੁਝ ਬਸ ਗੁਨਾਹੂ, ਸੁਨਿ ਕਰਿ ਕਾਹੂ ਅਰੁ ਭਰਮਾਹੂਪ, ਦੁਖਟਾਰੀ! ॥੮੪॥ Jai Ram Ji humbly said, “I was not aware of your true powers. I had only seen portion of it, and was unaware of the rest. My heart has witnessed your true potential now. You are the Absolute Almighty, destroyer of the dirt of evils of Kaljug, all qualities filled Avtaar. Please forgive my sins! O destroyer of suffering! I came under the influence of someone, and that had caused doubt in my mind.” 84.

ਪੁਨ ਸੁਸਾ ਅਲਾਈ ਸੁਨਿ ਸੁਖਦਾਈ! ਜੇ ਘਟਿ ਜਾਈ ਦਰਬ ਕਬੈ । ਜਹਿਣ ਕਹਿਣ ਤੇ ਲਾਈ, ਦੇਅੁਣ ਪੁਰਾਈ ਨਹਿਣ ਤੁਮ ਗਮਨੇ ਰਹੇ ਅਬੈ । ਹਮ ਫੇਰਿ ਨ ਕਹਿ ਹੈਣ; ਤੂਸ਼ਨ ਰਹਿ ਹੈਣ ਸਭਿ ਸੁਖ ਲਹਿ ਹੈਣ ਪਾਸ ਰਹੇ । ਮਨ ਰੇਸ ਨਿਵਾਰੇ, ਕਰੁਨਾ ਧਾਰੇ ਬਿਰਹ ਨ ਡਾਰੇ, ਪੰਥ ਗਰੇ ॥੮੫॥

Then sister said, “O bestower of happiness, please listen! If the money is ever in shortage, I will arrange it somehow and restore the balance, but please do not go, stay here with us. We will never question you again, will remain quiet and obtain happiness by being in your presence. Please drop the anger. Be merciful on us, and do not cause separation by going some other way.” 85.

ਹੋਣ ਨਿਕਟਿ ਬਖਾਨੀਏ ਇਹ ਬਰ ਬਾਨੀ ਨਾਨਕ ਸਾਨੀ ਅਵਰ ਨਹੀ । ਜੋ ਰਘੁਵਰ ਕਿਸ਼ਨਾ ਧਰਿ ਤਨ ਬਿਸ਼ਨਾ ਹੈ ਪਤਿ ਜਿਸ਼ਨਾ ਰੂਪ ਸਹੀ । ਯੁਗ ਪਦ ਅਰਬਿੰਦਾ ਆਨਦ ਕੰਦਾ ਸੁਖਦ ਮੁਕੰਦਾ ਅਘਟਾਰੀ । ਜਨ ਕਰੁਨਾ ਕਰਿਪ ਸਭਿ ਜਗ ਠਾਕੁਰ ਗਾਨ ਦਿਵਾਕਰ ਭੁਜ ਭਾਰੀ ॥੮੬॥

I (Bhai Bala Ji) added, “It is supreme truth that there is no one comparable to (Sri Guru) Nanak (Dev) Ji. He is the sovereign of all the temporal manifestations of Vishnu, Krishna and Indra. Both his lotus feet are the source of bliss, happiness, emancipator, and are destroyer of sins. He is the most compassionate, lord of the world, sun of knowledge, and is all-capable.” 86.

ਸ੍ਰੀ ਅੰਗਦ ਜੀ! ਸੁਨਹੁ, ਮੈਣ ਇਮ ਤਬ ਕਹਿ ਕਰ ਬੰਦ । ਬਹੁਰ ਬਚਨ ਅਚਰੇ ਹੁਚਿਰ ਕਰਨ ਰੇਸ ਹਿਤ ਮੰਦ ॥੮੭॥
(Bhai Bala Ji is saying): “O Sri Guru Angad Dev Jee, listen! To ease the atmosphere, I folded my hands, and said these amusing words.” 87.

ਸੁਸਾ ਸੁਸਾਪਤਿ ਦੀਨ ਹੈ, ਬਿਨੈ ਭਨਤਿ ਬਹੁ ਬਾਰ ਪਗ ਪਕਰਤਿ ਮਨ ਪ੍ਰੇਮ ਧਰਿ, ਰਹੀਏ ਜੀਜਾ ਗਾਰ । ਰਹੀਏ ਜੀਜਾਗਾਰ, ਬਚਨ ਪੁਨ ਪੁਨ ਨਹਿਣ ਫੇਰਹੁ ਦਯਾ ਐਨ ਸੁਖਦੈਨ! ਪਰਮ ਪ੍ਰੇਮੀ ਇਨ ਹੇਰਹੁ । ਵਡਿਯਨ ਕੇ ਮਨ ਕ੍ਰੋਧ ਜੋ, ਪਾਵਕ ਸਰਸ ਅੰਦੋਤਿ ਕਰਤਿ ਬੇਨਤੀ ਬੰਦਨਾ, ਬਾਰਿਐ ਬੁਝਾਵਨ ਹੋਤਿ ॥੮੮॥

“(Guru Ji), Your sister and her husband are humbly pleading before you. They are filled with your love, and are holding your feet requesting you to stay at your brother-in-law's house. Please do not reject them again, and stay here. O house of compassion, bestower of happiness Guru Jee! Just have a look at the conditions of these devotees. If fire of anger burns in the minds of elders, it is extinguished with water of requests and humility.” 88.

ਕਮਲ ਨੈਨ ਸੁਨਿ ਬੈਨ ਮਮ, ਹੈ ਗਏ ਪਰਮ ਕ੍ਰਿਪਾਲ । ਬਾਨੀ ਸਾਨੀ ਹੇਤ ਜਨ, ਬੋਲੇ ਸੁਖਦ ਰਸਾਲ ਬੋਲੇ ਸੁਖਦ ਰਸਾਲ,
ਭਨੇ ਬਾਲੇ ਬਚ ਤੇਰਾ । ਕਬਹਿ ਨ ਹੋਰਹੁਣ ਤਾਂਹਿ, ਲਖਹੁ ਇਸ ਬਿਧਿ ਮਤ ਮੇਰਾ । ਅਸ ਕਹਿ ਇਸਥਿਤਿ ਪੁਨ ਕਰੀ, ਦੀਨਾ
ਨਾਥ ਦਯਾਲੁ । ਦੇਖੇ ਦਰਸਨ ਦੁਖ ਦਰੈਣ, ਜਨ ਦਾਤਾ ਜੁ ਬਿਸਾਲ ॥੯੯॥

Listening to me (Bhai Bala Ji), lotus-eyed Guru Ji became most compassionate, and the bestower of happiness lovingly said, "Bhai Bala! I do not treat your words casually, keep this in mind, this is how I feel for you." Saying so, lord of the helpless, the most compassionate Guru Ji had stayed there. That Guru Ji, whose presence is enough to eradicate all sufferings, they are the lord of his devotees. 89.

ਦੰਪਤਿ ਮੁਝ ਸੋਣ ਭਾਖਿਹੀਣ, ਧਰਿ ਕੈ ਅਧਿਕ ਸਨੇਹੁ । ਆਜ ਭ੍ਰਾਤ ਦੀਨੋ ਨਯੋ, ਪੰਨ ਪੰਨ ਬੁਧਿਗੋਹੁਪ! ॥੧੦॥

Husband and wife (Jai Ram Ji and Bebe Nanaki Ji) lovingly said, "O house of wisdom! (Bhai Bala Ji) you are great, you are great! Today you have blessed us a new brother in a way." 90.

ਸੇਵਾ ਨਿਸ ਬਾਸੁਰ ਕਰਤਿ, ਯਾਂ ਤੇ ਕਰੁਨਾ ਭੂਰ । ਸ਼ਰਧਾ ਤੁਮਰੈ ਅਰੁ ਦਈ, ਭਯੋ ਭਰਮ ਮਨ ਦੂਰ ॥੧੧॥

"You serve him (Guru Ji) day and night, which is why he showers his blessings on you. He has filled your heart with his devotion, and that is why all your doubts have been destroyed." 91.

ਹਰਖਤਿ ਸਭਿ ਸੁਖ ਪਾਇ, ਸ੍ਰੀ ਨਾਨਕ ਆਪਨ ਚਲੇ । ਮੰਦ ਮੰਦ ਗਤਿ ਜਾਇ ਕਵਿ ਜਾਵਤਿ ਬਲਿਹਾਰਨੇ ॥੧੨॥

Everyone's heart was filled with peace, and Guru Ji started walking towards the provisions store. Guru Ji were walking slowly, and the poet Kavi Santokh Singh is sacrifice to that divine walk. 92.

ਲੇਖੇ ਤੇ ਜੋ ਸੇ, ਦੀਨੋ ਦੌਲਤ ਖਾਨ ਧਨ । ਹਰਖੇ ਰਿਦੇ ਵਿਸ਼ੇਖ, ਦਏ ਸਤਾਰਾਣ ਸੈ ਅਧਿਕ ॥੧੩॥

Nawab Daulat Khan gave Guru Ji the profit in the audit, and happily handed him another 1700 rupees. 93.

ਹਿੰਦੁ ਤੁਰਕ ਬਹੁ ਆਇ, ਦੇਤਿ ਵਧਾਈ ਮਿਲਿ ਸਭੈ । ਭਾਖਹਿਣ ਬਹੁਰ ਸੁਨਾਇ, ਹਮਹਿਣ ਸੁਨੇ ਕ੍ਰਿਤ ਤਜਿਯ ਦਈ ॥੧੪॥

Lots of Hindus and Muslims came and congratulated Guru Ji, and animatedly said, "We had heard that Guru Ji had left the provision store's work." 94.

ਅਧਿਕ ਕੀਨ ਅਪਸੋਸ ਹਮ, ਤੁਮ ਅਪਕਾਰਿ ਸਰੀਰ । ਕ੍ਰਿਤਿ ਲੀਨੀ ਹਰਖੇ ਸੁਨਤਿ, ਵਧੀਏ ਗੁਨੀ ਗਹੀਰ! ॥੧੫॥

"That saddened us, because you are a philanthropist. But as soon as we heard you have taken up the job again, we became overjoyed. It is our prayer the ocean of qualities Guru Ji, what you did is wonderful!" 95.

ਜਥਾ ਅਚਿਤ ਸਨਮਾਨਪ ਕੈ, ਬਿਦਾ ਕੀਨਿ ਗੁਨ ਐਨ । ਕਰਨ ਲਗੇ ਮੇਦੀ ਕਿਰਤ, ਪੂਰਬ ਜਿਅਣ ਮਨ ਭੈਨ ॥੧੬॥

Daulat Khan rewarded Guru Ji appropriately, and bade farewell to him, and fearless Guru Ji resumed his duty at the storehouse as before.

ਇਤਿ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ ਪੂਰਬਾਰਧੇ ਲੇਖਾ ਕਰਨ ਪ੍ਰਸੰਗ ਬਰਨਨ ਨਾਮ ਅਸ਼ਟ ਦਸਮੇ ਅਧਾਯ ॥੧੭॥ Sri

Guru Nanak Parkash (Poorbardh) Adhyai 18 episode narration 'Audit Performed' ends here.

Sri Nanak Parkash - Post 109

Thursday, December 16, 2010

Apologies for the delay. The Gupt seva continues with the first part of the 19th Adhyai. Enjoy

ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਵਿੰਦ ਜੀ ਪਦ ਅਰਬਿੰਦ ਮਨਾਇ । ਕਹੋ ਕਥਾ ਸੁਖਦਾਇਨੀ ਸੁਨੋ ਸਿਖ ਚਿਤ ਲਾਇ ॥੧॥

(Kavi Santokh Singh Ji makes an invocation to Sri Hargobind Sahib Ji): Contemplating on the lotus feet of Sri Hargobind Sahib Ji, I now begin narrating the peace giving story. O Sikhs! Listen with concentration! 1.

ਕੇਤਿਕ ਕਾਲ ਬਿਤੀਤ ਭਯੋ ਭਲਿ ਰੀਤਿ ਸੇ ਮੇਦੀ ਕੀ ਕਾਰ ਚਲਾਈ । ਤੇਲਤਿ ਲੇ ਤਕਰੀ ਕਰ ਮੈ ਹਰਿਖਾਇ ਕੈ ਲੇਤਿ ਹੈਣ, ਦੇਤਿ ਸਵਾਈ । ਜਾਚਿਕ ਆਵਤਿ ਕੀਰਤਿ ਕੇ ਸੁਨਿ ਜੇ ਮਨ ਭਾਵਤਿ ਪਾਵਤਿ ਸਾਈ । ਹੋਇ ਰਹੇ ਬਿਸਮਾਦ ਸਭੈ ਨਰ ਕੀਨਿ ਰਸਾਇਨ ਕੈ ਧਨ ਪਾਈ ॥੨॥

(Bhai Bala Ji is saying): This way, time glided by swiftly and Guru Ji efficiently handled the provisions store work. Holding weighing scale in one hand, Guru Ji would weigh more than asked for, and people would gladly accept them. Hearing Guru Ji's praises, beggars from far-off places would come to him, and get whatever goods they wished for. Everyone was amazed and perplexed, they wondered if Guru Ji have found a treasure, or some chemical for producing gold. 2.

ਜਾਨੈ ਨ ਭੇਦ ਅਛੇਦ ਯਹੀ ਕਰਤਾਰ ਸਰੂਪ ਧਰਾ ਅਵਤਾਰਾ । ਦੰਭ ਨਿਕੰਦਨ ਆਨਦ ਕੰਦ ਸੁ ਨਾਮ ਜਪਾਵਨ ਕੇ ਤਨ ਧਾਰਾ । ਨਉ ਨਿਧਿ, ਸਿਜ਼ਧਿ ਅਠਾਰਹਿਣ ਜੇ ਕਰ ਬੰਦਿ ਕੈ ਠਾਂਢੀ ਰਹੈਣ ਦਰਬਾਰਾ । ਕੌਨ ਕਮੀ ਹੁਇ ਤਾਂਹਿ ਸਥਾਨ ਨਿਰੰਜਨ ਅੰਜਨ ਮੈ ਵਰਤਾਰਾ ॥੩॥

What these naïve people did not know was Guru Ji are the manifestation of the Lord Himself; that the source of happiness has taken the human form to uproot the growth of ignorance, and to get people to chant His name. They were also unaware that all the nine treasures, and eighteen occult powers stand in their court with folded hands, waiting for the next order. How can there be a shortage of anything when Lord Himself is pervading in Maya. 3.

ਪਜ਼ਥੇ ਕੇ ਰੰਧਾਵੇ ਗ੍ਰਾਮ ਬਸੈ ਤਹਿਣ ਮੂਲਾ ਨਾਮ ਨੇਗੀ ਲੇ ਸਗਾਈਪ ਆਏ ਪੁਰਿ ਸੁਲਤਾਨ ਹੈ । ਬੁਝਤਿ ਜਰਾਮ ਨਾਮ, ਆਨਿ ਮਿਲੇ ਧਾਮ ਸੋਊ ਭਲੇ ਸਨਮਾਨ ਕੈ ਬੈਸਾਏ ਸੁਭ ਥਾਨ ਹੈ । ਨਾਨਕੀ ਸੁਨਤਿ ਹਰਖੰਤਿ ਅਨਮੇਵ ਅੰਗ ਬੋਲੀ ਕੁਲ ਬਧੂ, ਜੇ ਵਧਾਈ ਦੇਤਿ ਮਾਨ ਹੈ । ਕੀਨੀ ਕੁਲ ਰੀਤਿ ਮਿਲਿ ਗਾਵਤਿ ਹੈਣ ਗੀਤ ਤੀਯ ਨੀਕੇ ਉਤਸਾਹ ਕੀਨੇ ਦੀਨੇ ਬਹ ਦਾਨ ਹੈ ॥੪॥
In village 'Pakho Ke Randhawe' lived a Khatri named 'Moola'; some mediators came to Sultanpur with the marriage proposal of his daughter. Identifying Jai Ram Ji's house, they came in and he most respectfully made them sit at an auspicious place. Bebe Nanaki Ji was so exultant that she found it hard to contain herself. The invited guests of the clan were congratulating her, and she was accepting them gladly. The women collectively sang songs, which completed the clan's rituals. The efforts were lauded, and lots of donations were made. 4.

ਹਰਖਯੋ ਜਰਾਮ ਬਹੁ ਬਾਣਧਵ ਬੁਲਾਏ ਧਾਮ ਘਟਿਕਾ ਵਿਚਾਰ ਕੰਜ ਨੈਨ ਕੇ ਬਿਠਾਯੋ ਹੈ । ਭਾਲ ਮੈਣ ਤਿਲਕ ਕੀਨੇ, ਬਿਜਪੂਨ ਅਸੀਸ ਦੀਨੇ ਅਜ਼ਫਤ ਲਗਾਇ ਮਿਸ਼ਟਾਨ ਮੁਖ ਪਾਯੋ ਹੈ । ਗਾਇ ਗੀਤ ਨਾਰੀ ਲੇਤਿ ਨਾਮ ਦੇਤਿ ਗਾਰੀ ਹਾਸ ਹੋਤਿ ਸੁਖਕਾਰੀ ਮਨ ਸਭਿਨਿ ਕੇ ਭਾਯੋ ਹੈ । ਐਸੇ ਸੁਲਤਾਨ ਪੁਰਿ ਅਧਿਕ ਉਛਾਰ ਕਰਿ ਏਕ ਤਲਵੰਡੀ ਨਰ ਤੁਰਨ ਪਠਾਯੋ ਹੈ ॥੫॥

Jai Ram Ji was very happy, he invited the relatives to his place and after choosing the auspicious time, Guru Ji were made to sit for the Shagun ceremony. A Tilak (coloured mark on the forehead) was applied on Guru Ji's forehead, grains of rice were touched (a ritual) and sweets were given to him, upon which the Brahmins gave their blessings. The women were singing and teasing, which tickled and entertained everyone. Because of such excitement at Sultanpur, a person was immediately sent to Talwandi. 5.

ਤਿਪਤਾ ਗੁਰ ਮਾਤ ਸੁਨੀ ਜਬ ਬਾਤ ਰਿਦੈ ਹਰੀ ਜਿਉਣ ਨਵੇਨਿਧਿ ਪਾਈ । ਕਰ ਮੈ ਮਿਸ਼ਟਾਨ ਲਏ ਨਿਕਸੀ ਕਿਯ ਤੁੰਡ ਅਲ
ਜਿਨ ਸੁਜਧ ਬਤਾਈ । -ਬਲਿਹਾਰਿ ਮੈ, ਜਾਊ ਮੁਹੁਰਮੁਹ ਦਿਯ ਕਾਰਿਖਕੰ ਪੰਚ, ਚੀਰ ਉਢਾਈ । ਕੁਲ ਨਾਰਿ ਬੁਲਾਇ ਗਵਾਇ
ਕੈ ਗੀਤਨਿ ਮੰਗਲ ਕੀਨ ਭਯੋ ਮਨ ਭਾਈ ॥੬॥

When Guru Ji's mother Mata Tripta Ji heard the news, she became ecstatic as if she had found all the nine treasures of the world. She came out with sweetmeats in her hand, and stuffed them in the mouth of person who brought the news. She expressed her joy by repeatedly saying 'I am sacrifice to this moment!', and gave five rupees and decorated him with a robe of honour. Then she invited women of the family to sing songs, and that made her immensely happy. 6.

ਕਾਲੂ ਨੈ ਬਾਤ ਸੁਨੀ ਹਰਖੇ ਘਨ ਘੋਰ ਤੇ ਮੋਰ ਮਨੇ ਸੁਖ ਪਾਈ । ਜਾਚਕ ਜਾਚਤਿ ਦੇ ਮਨ ਭਾਵਤਿ ਲੇਤਿ ਅਸੀਸ, ਭਨਤਿ,
ਬਧਾਈ । ਅੰਗਨ ਮੈ ਅੰਗਨਾ ਸੁ ਉਮੰਗ ਦੁਕੁਲ ਅਲਕ੍ਰਿਤ ਸੇ ਛਬਿ ਛਾਈ । ਨਾਨਕ ਰੂਪ ਲਖੇ ਅਵਤਾਰ ਕੇ ਬੈਸ ਸ਼ਰੀਕਨ
ਯਾਂ ਬਿਧਿ ਗਾਈ ॥੭॥ As soon as Baba Kalu Ji heard the news, he became happy like a peacock that becomes joyous on listening to thunderclouds. The beggars were asking for more money, and he was receiving their blessings by giving them what they wanted. Everyone was congratulating him, and the whole house was adorned with highly decorated and well-dressed women. Considering Sri Guru Nanak Dev Ji as manifestation of the Lord, they were singing:" 7.

ਧਰਮਹਿ ਕਾ ਸਨਬੰਧ, ਭਯਾ ਬੇਦੀਅਨ ਕੁਲ ਬਿਖੈ । ਕਾਲੂ ਸੁਤ ਸਤਿ ਸੰਧ, ਨਿਰਮਲ ਕੁਲ ਸਭਿਹੀ ਕਰੀ ॥੮॥
"Relationship of Bedi clan with righteousness is now affirmed. Manifestation of Truth, son of Baba Kalu Ji, has purified the entire clan." 8.

ਸ੍ਰੀ ਨਾਨਕ ਕੇ ਨਾਨਕੇ, ਬੋਲ ਪਠੇ ਸੁਧ ਦੇਯ । ਚਲਿ ਆਏ ਤਤਕਾਲ ਸੇ, ਨੇਗ ਆਪਨੇ ਲੇਯ ॥੯॥
Guru Nanak Dev Ji's maternal grandparents were called over, who came straightaway and received the customary gifts. 9.

ਸ੍ਰੀ ਨਾਨਕ ਜਨਨੀ ਪਿਤ ਰਾਮਾ । ਮਾਤੁਲ ਸ੍ਰੇਸ਼ਟ ਕ੍ਰਿਸ਼ਨਾ ਨਾਮਾ । ਨਾਨਕ ਜਨਨੀ ਮਾਤ ਭਿਰਾਈ । ਸੁਨਿ ਕਰਿ ਸਗੁਨ ਭਲੇ
ਤਹਿਣ ਆਈ ॥੧੦॥
Sri Guru Nanak Dev Ji's maternal grandfather 'Rama' Ji, respectable maternal uncle 'Krishna' Ji, and his maternal grandmother 'Bhirayi' Ji had all arrived on hearing the news. 10.

ਮਿਲਿ ਸਭਿ ਕੀਨੇ ਉਤਸਵ ਭੂਰੀ । ਹਰਖਤਿ ਕਰਹਿਣ ਗੀਤਿ ਕੁਲ ਰੂਰੀ॥ ਮਿਲਿ ਸਭਿਹਿਨਿ ਸੇਣ ਬੋਲੇ ਕਾਲੂ । ਤਜਹੁ
ਬਿਲਬਹਿ ਹੋਹੁ ਉਤਾਲੂ ॥੧੧॥

Everyone got together and made the occasion more beautiful. They happily performed the rituals of the clan. After meeting everyone, Baba Kalu Ji said, "Don't delay anymore, get ready to go to Sultanpur." 11.

ਚਲਿ ਕਰਿ ਚੌਕੜ ਖਰਚਨ ਕਰੀਏ । ਤੂਰਨ ਪੰਥ ਵਿਖੇ ਪਗ ਧਰੀਏ । ਅਸ ਕਹਿ ਸਭਿ ਹੀ ਸੌਜ ਸੰਭਾਰੀ । ਬ੍ਰਿਖਭ ਸਕਟ ਸੇ
ਜੋਰੇ ਭਾਰੀ
॥੧੨॥

"Let's go and spend money, be quick and place your feet on the path to Sultanpur." Saying so, everyone gathered their belongings and fixed oxen to their carts. 12.

ਕਾਲੂ ਲਾਲੂ ਕੀਨੀ ਤਾਰੀ । ਸ੍ਰੀ ਨਾਨਕ ਗੁਨ ਭਨਤਿ ਉਚਾਰੀ । ਕਰਨ ਦਰਸ ਲਾਲਸ ਉਰ ਜਾਗੀ । ਜਿਉ ਮਧੁਕਰ ਪੁਸ਼ਕਰ
ਅਨੁਰਾਗੀ
॥੧੩॥

Baba Kalu Ji and his brother Lalu Ji both got ready. They were reminiscing on Sri Guru Nanak Dev Ji's charitable deeds, and were desperate to see Guru Ji, like a bumblebee is desperate in love for lotus flower.

ਚਲੇ ਜਬਹਿ ਸੁਲਤਾਨਪੁਰਿ ਦਾਦਸ਼ ਸਭਿ ਨਰ ਨਾਰਿ । ਮਾਤੁਲ ਨਾਨੇ ਹਰਖ ਮਨ ਔਰ ਦਾਸ ਸੁਖਕਾਰ ॥੧੪॥

To go to Sultanpur, there were 12 men and women in total, which included happy maternal uncles and grandparents, and few servants too. 14.

ਰਾਇ ਸਦਨ ਕਾਲੂ ਤਬ ਗਯੋ । ਨਿਕਟ ਜਾਇ ਉਚਰਤਿ ਬਚ ਭਯੋ । ਮੇ ਸੁਤ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰਾ । ਭਈ ਸਗਾਈ ਮੁਝਹਿ ਹਕਾਰਾ ॥੧੫॥

Then Baba Kalu Ji went to meet Rai Bular Ji at his place, and said, "My son (Sri Guru) Nanak (Dev Ji), who is your servant, has been engaged, and for that I have been invited." 15.

ਤਿਹ ਚੌਕੜ ਖਰਚਨ ਹਮ ਜਾਵਹਿ । ਜੇ ਆਇਸੁ ਅਬ ਤੁਮਰੀ ਪਾਵਹਿ । ਸੁਨਿ ਕਾਲੂ ਬਚ ਬੋਲੇ ਰਾਉ । ਅਸ ਬਿਧਿ ਨਹਿ ਕਹੁ ਬੈਨ ਬਿਜਾਉ ॥੧੬॥

"If you permit, we would like to go and spend money there." Listening to Baba Kalu Ji Rai Bular said, "(Kalu Ji!) Do not say such inappropriate words!" 16.

ਨਾਨਕ ਹਮਰੇ ਸਾਮੀ ਜਾਨੇ । ਹੋਂ ਕਿੰਕਰ ਕੇ ਥਾਨ ਪ੍ਰਮਾਨੇ । ਕਰੁਨਾ ਕਰੈ ਜਿ ਨਾਨਕ ਮੇ ਪਰ । ਯਹੀ ਮਨੀਖਾ ਮਨ ਮੈਣ ਹੋ ਬਿਰ ॥੧੭॥ "Consider Nanak my Master instead, and I am his servant. May Sri Guru Nanak Dev Ji bless me so that this desire remains forever in my heart." 17.

ਬਚਨ ਉਚਾਰਹੁ ਬਹੁਰ ਨ ਐਸੇ । ਹੈ ਅਨਜਾਨ ਕਹੇ ਅਬ ਜੈਸੇ । ਮਹਿਮਾ ਲਖਤਿ ਨ, ਨਿਜ ਸੁਤ ਜਾਨੈ । ਤੀਨ ਲੋਕ ਜਿਸ ਆਇਸੁ ਮਾਨੈ

॥੧੮॥

"Never repeat the words you have just uttered in ignorance. You are unaware of the greatness of the one you call your son, all three worlds obey His orders." 18.

ਜਾਹੁ ਅਬੈ ਸੁਲਤਾਨਪੁਰਿ, ਚੌਕੜ ਖਰਚਹੁ ਜੋਇ । ਮਿਲਿ ਸ੍ਰੀ ਨਾਨਕ ਸੰਗ ਤੁਮ, ਨਹਿਣ ਦੁਰਬਾਕ ਬਗੋਇ ॥੧੯॥

"Go now, and spend as much money as you wish, but do not scold Sri (Guru) Nanak (Dev Ji) on meeting him." 19.

ਸੁਨਿ ਕਰਿ ਕਾਲੂ ਗਿਰਾ ਅਲਾਈ । ਯੁਰ ਸੰਦੇਹ ਨ ਪਾਵਹੁ ਰਾਈ! ਭਲੇ ਬਚਨ ਅਬ ਭਾਖਨ ਕੀਜੈ । ਕੁਸ਼ਲ ਸ੍ਰੇਯ ਕੀ ਆਇਸੁ ਦੀਜੈ

॥੨੦॥

Hearing this Baba Kalu Ji said, "O king! Please do not bring any doubt in your heart. Utter auspicious words, wish us peace and the permission to leave." 20.

ਹੈ ਕਾਲੂ! ਤੂੰ ਬੋਲ ਵਿਗਾਰਾ । ਯਾਂ ਤੇ ਬਰਜਨ ਬਚਨ ਯੁਚਾਰਾ । ਇਹਾਂ ਰਹਤਿ ਜਬ ਕਰਤਿ ਲਰਾਈ । ਤਹਿ ਨਹਿ ਕਹੀਏ ਬੈਨ ਬਿਜਾਈ

॥੨੧॥

Rai said, "(Baba) Kalu! (Ji), you are loud-mouthed, I had to say this to stop you from that. The way you always quarrelled with him when he was here, do not say anything inappropriate there." 21.

ਸੁਨਹੁ ਰਾਇ ਜੀ ਸੁਭ ਮਤਿ ਦਾਨੀ । ਤੁਮ ਪਰਮੇਸੁਰ ਕੇ ਅਸਥਾਨੀ । ਇਕ ਸੁਤ ਹਮਰੈ ਨਾਨਕ ਪਾਰੇ । ਮਿਲਿ ਤਿਹ ਕਿਯੁਣ ਦੁਰਬਾਕ ਯੁਚਾਰੇਣ ॥੨੨॥

Baba Kalu Ji said, "O most wise Rai Ji! You are like Lord to me. I have only got one son (Sri Guru) Nanak (Dev Ji), why would I say bad words to him?" 22.

ਰਾਇ ਕਹੇ ਕਰਿ ਕਾਰਜ ਜਾਇ । ਕਰਿ ਹੈ ਤੁਮਰੇ ਭਲੇ ੁਦਾਇ । ਮੁਝ ਦਿਸ ਤੇ ਕਰਿ ਅਧਿਕ ਸਨੇਹਾ । ਪਰਸਹੁ ਪਦ ਅਨੁਕੰਪਾ
ਗੋਹਾ

॥੨੩॥

Rai said, "Go and perform this auspicious work, May Khuda bless you. Give lots of love and touch the house of happiness Guru Ji's lotus feet from my side." 23.

ਘਨੀ ਬੰਦਗੀ ਕੀਜੀਏ, ਕਮਲ ਨੈਨ ਢਿਗ ਜਾਇ । ਕਰਿ ਬੰਦਨ ਕਾਲੂ ਚਲੇ ਮਾਨੀ ਰਾਇ ਰਜਾਇ ॥੨੪॥

"Pay my warmest regards to the lotus-eyed Guru Ji". Baba Kalu Ji paid his respects, and taking Rai Bular's permission, Kalu Ji left the place. 24.

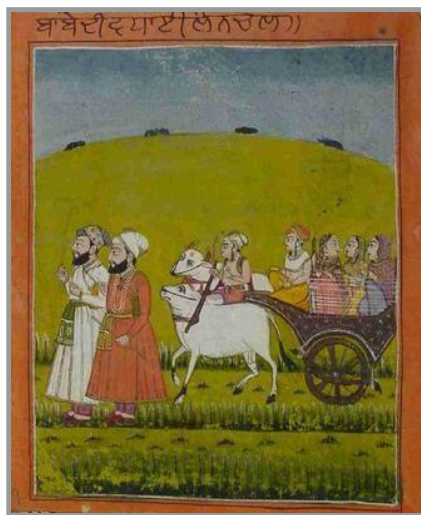
ਸਕਟੇ ਪਰ ਅਰੁਢ ਤਬ ਹੋਏ । ਚਲਤਿ ਭਏ ਸਭਿ ਸ਼ੋਕ ਬਿਗੋਏ । ਸੁਤ ਕੀ ਪ੍ਰੀਤਿ ਬਧੇ ਸੰਗਿ ਡੇਰੀ । ਮਨਹੁ ਮੀਨ ਕਰਖੇ ਕਰਿ
ਜੇਰੀਪ

॥੨੫॥

Then they mounted on the cart, and forgetting all worries behind started the journey. They were being pulled by their son's love like a fish gets pulled with fishing hook. 25.

Sri Nanak Parkash - Post 110

Monday, February 14, 2011



Gurfateh and apologies for the delay in updates but here is the next part of the current Adhyai.

ਖੂਚ ਸਮਾਜ ਲੀਨਿ ਬਿਧਿ ਨਾਨਾ । ਦਿਨ ਪ੍ਰੀਤਿ ਅਧਿਕਹਿ ਕੀਨਿ
ਪਯਾਨਾ । ਘਰ ਕੇ ਡੂੰਮ ਸੰਗਿ ਮਰਦਾਨਾ । ਜਿਸਕੇ ਜਾਗੇ ਭਾਗ
ਮਹਾਨਾ ॥੨੬॥

They were carrying lots of money for spending on various objects. Every day they would travel as much as they could to complete the journey quickly. Accompanying with them was the family bard (Bhai) Mardana (Ji), whose greatest fortunes had awakened. 26.

ਪੁਰਿ ਸੁਲਤਾਨ ਵਿਖੈ ਚਲਿ ਆਏ । ਨਰ ਨਾਰੀ ਸਭਿ ਦੇਤਿ ਵਧਾਏ । ਅੁਤਰਿ
ਸਕਟ ਪਰ ਤੇ ਤਹਿਣ ਸਭਿ ਹੀ । ਧਾਮ ਜਰਾਮ ਪ੍ਰਵੇਸ਼ੇ ਤਬ ਹੀ ॥੨੭॥

Eventually they reached Sultanpur, and all the men and women present there congratulated them. Then everyone unmounted the cart and entered Jai Ram Ji's house. 27.

ਮਿਲੀ ਨਾਨਕੀ ਨੇਹੁ ਘਨੇਰਾ । ਮਾਤ ਅੰਕ ਲੇ ਸਿਰ ਕਰ ਫੇਰਾ । ਕਾਲੂ ਕੀ ਪਤਿਬ੍ਰਤਾ ਕੁਮਾਰੀ । ਰੂਪ ਸੀਲ ਗੁਨ ਪੂਰਨ ਚਾਰੀ
॥੨੮॥

Bebe Nanaki Ji met them with great love and affection. Mother took her in embrace and lovingly ran hand on her head. (Baba) Kalu Ji's obedient daughter was full of beauty and

virtue. 28.

ਮਿਲਿ ਸਭਿਹਿਨਿ ਸੋਣ ਆਨਦ ਦੀਨਾ । ਜਥਾ ਅਚਿਤ ਤਿਆਣ ਆਦਰ ਕੀਨਾ । ਆਇ ਵਹਿਰ ਤੇ ਤਬੈ ਜਰਾਮਾ । ਸਭਿਹਿਨਿ ਸੋਣ, ਮਿਲਿ ਕੀਨਿ ਪ੍ਰਨਾਮਾ ॥੨੯॥

With great joy she met and paid appropriate respects to everyone. At that time Jai Ram Ji came out and met and greeted everyone. 29.

ਸ੍ਰੀ ਨਾਨਕ ਸੁਨਿ ਆਵਨ ਕਾਲੁ । ਅੁਠਿ ਕਰਿ ਰਾਮਨੇ ਸਦਨ ਅੁਤਾਲੁ । ਧਾਰੇ ਪਦ ਪੰਕਜ ਪਰ ਸੀਸਾ । ਦੀਨੀ ਕਾਲੁ ਅਧਿਕ ਅਸੀਸਾ ॥੩੦॥

When Sri (Guru) Nanak (Dev Ji) heard of his father's arrival, he immediately got up and came to the house, and placed his head on his father's feet. (Baba) Kalu (Ji) gave him many blessings. 30.

ਸੁੰਘਤਿ ਮਸਤਕ ਭਰਿ ਭਰਿ ਕੌਰੀ । ਪੇਖਹਿ ਮੁਖ ਕੇ ਸਭਿ ਸੁਖ ਠੌਰੀ । ਪਰਮ ਪ੍ਰੇਮ ਪੁਲਕਾਵਲਪ ਅੰਗਾ । ਕਰਤਿ ਪਾਰ ਅਰ ਸੰਗਿ ਅੰਮ੍ਰਿਤਾ ॥੩੧॥

(Baba) Kalu (Ji) took his son in embrace and repeatedly kissed his forehead. Everyone was looking at the face of house of peace (Guru Ji) whose body hair had stood on end with overflowing love. With immense joy, everyone gave (Guru Ji) much love. 31.

ਗਤਿ ਦਾਨੀ ਬੁਝਤਿ ਭਏ, ਭਨਹੁ ਜਨਕ! ਸਮਝਾਇ । ਤਨ ਅਨਾਮ ਮਨ ਅਨਦ ਹੈ ਤਲਵੰਡੀ ਮੇ ਰਾਇ? ॥੩੨॥

Emancipator (Guru Ji) then asked: "Dear father, tell me about Rai Bular in Talwandi; is his body and mind in good health?" 32.

ਕਾਲੁ ਕਰਤਿ ਭਯੋ ਸੁਨ ਤਾਤਾ! ਵਿਸਰ ਗਈ ਥੀ ਅਰ ਤੇ ਬਾਤਾ । ਤੁਮ ਕਰਿਵਾਇ ਦਯੋ ਮੇਹਿ ਯਾਦੂ । ਸਭਿਹਿ ਕੁਸ਼ਲ ਤਹਿਣ ਪ੍ਰਭੂ ਪ੍ਰਸਾਦੂ ॥੩੩॥

(Baba) Kalu (Ji) replied, "Son, listen! I had completely forgotten about this topic. It is good that you have reminded me; with the Grace of God everything is well there." 33.

ਪਰਮ ਪ੍ਰੇਮ ਸੋਣ ਤਿਹ ਮਤਿ ਪੂਰੀ । ਕਰੀ ਬੰਦਗੀ ਤੁਮ ਸੋਣ ਭੂਰੀ । ਕਰੋ ਪ੍ਰੀਤ ਸੋਣ ਤਵ ਪਦ ਪਰਸਨ । ਜਿਸ ਕੇ ਲਾਲਸ ਨਿਸਦਿਨ ਦਰਸਨ ॥੩੪॥

"That highly wise man sends his love-filled greetings to you. He said lovingly touch feet of the one he desperately longs to see." 34.

ਸੁਨਿ ਸੰਦੇਸ਼ ਪ੍ਰਿਯ ਅੁਠੇ ਬਹੋਰੀ । ਗਏ ਮਾਤ ਢਿਗ ਦੈ ਕਰ ਜੋਰੀ । ਧਰੇ ਯੁਗਲ ਚਰਨਨ ਪਰ ਮਾਥਾ । ਕੰਠ ਲਗਾਏ ਭੁਜ ਗਹਿ ਹਾਥਾ ॥੩੫॥

(Guru Ji) got up after hearing about his beloved Rai Bular. He then went to his mother with folded hands, and placed his head on her feet, (and Guru Ji's mother) lifted him up and took him in her embrace. 35.

Sri Nanak Parkash - Post 111

Saturday, February 19, 2011

Below continues the katha of the 19th Adhyai of the Sri Nanak Parkash.

ਸਜਲ ਬਿਲੋਚਨ ਆਣਸੁਨ ਪਾਤੀ । ਭਰਿ ਆਨਣਦ ਭੀ ਸੀਤਲ ਛਾਤੀ । ਤਨੁਜ ਬਦਨ ਛਬਿ ਸਦਨਪ ਬਿਲੋਕੀ । ਅਤਸ਼ਵ
ਸਮੈਣ ਜਾਨੁ ਅਣਸੁ, ਰੋਕੀ ॥੩੬॥

Tears rolled down from her moist eyes, and her heart was cooled and soothed with joy. (Mata Ji) looked at the face of her son, which was the house of happiness, and considering the auspicious time of the celebrations held back her tears. 36.

-ਦੈਵ ਪ੍ਰਭਾਵਹਿ ਕੀਨਿ ਬਿਯੋਗਨਿ । ਨਹਿਣ ਮੁਝ ਸੁਖ ਦਿਯ ਸੁਤ ਸੰਜੋਗਨਿ । ਤਦਪਿ ਲਖਹੁਣ ਮੈਣ ਨਿਜ ਵਡਭਾਰੀ । ਸੁਤ
ਅਤਸ਼ਵ ਅਬ ਦੇਖਨਿ ਲਾਗੀ- ॥੩੭॥

Mata Ji said, "The pace of fate has separated me from you, it has not given me the joy of my son's union. Still, I consider myself fortunate because now I am going to witness the marriage ceremony of my son". 37.

ਬਾਰ ਬਾਰ ਜਾਵਹਿ ਬਲਿਹਾਰੀ । ਤ੍ਰਿਪਤਿ ਨ ਪਿਖਿ ਸੁਤ ਮੁਰਤਿ ਚਾਰੀ । ਸ੍ਰੀ ਨਾਨਕ ਪੁਨ ਅਠ ਸੁਖਦਾਤਾ । ਜਾਇ ਕਰੀ ਬੰਦਨ
ਪਿਤ ਕ੍ਰਾਤਾ ॥੩੮॥

She kept watching in awe her son's beautiful face, and still would not feel satiated. Then benevolent Guru Ji got up and went to his uncle and offered his salutations. 38.

ਹਿਤ ਸੋਣ ਲਾਲੂ ਭਰਿ ਕਰਿ ਅੰਕਾ । ਹਰਖਤਿ ਪੇਖਤਿ ਬਦਨ ਮਯੰਕਾ । ਕੰਠ ਲਗਾਇ ਰਹੇ ਸੁਖ ਪਾਈ । ਜਿਅਣੁ ਕਿਰਪਨ
ਧਨ ਤਜਿ ਨ ਸਕਾਈ ॥੩੯॥

Lalu Ji (Guru Ji's uncle) lovingly hugged him and became elated by looking at Guru Ji's moon-like beautiful face. He felt immense joy in his heart, just like a miser who clutches his wealth in joy and cannot let go. 39.

ਜਨਮੇ ਹਮ ਘਰ ਸੁਤ ਸੁਖਦਾਈ । ਨਿਰਮਲ ਕੀਨੀ ਕੁਲ ਇਹ ਜਾਈ । ਅਜਗ੍ਰਜ ਕੀ ਪਰਮੇਸ਼ਰ ਜਾਨੈ । ਕਰਿ ਹਿਤ ਲਾਲੂ
ਬਚਨ ਬਖਾਨੈ ॥੪੦॥

"This son is born in our family to give us happiness, and has The future God only knows", Lalu Ji said this lovingly. 40.

ਪੁਨ ਅਠਿ ਸ੍ਰੀ ਨਾਨਕ ਦੁਖਕੰਦਨ । ਜਾਇ ਕਰੀ ਨਾਨੇ ਪਦ ਬੰਦਨ । ਪਕਰ ਭੁਜਾ ਨਿਜ ਕੰਠ ਲਗਾਯੋ । ਅਨਣਦ ਨੀਰ
ਲੋਚਨ ਮਹਿਣ ਛਾਯੋ ॥੪੧॥

Afterwards, the destroyer-of-sorrows Guru Nanak Dev Ji got up and saluted his maternal grandfather by touching his feet. He lifted Guru Ji by his arms and took him in his embrace, and tears of joy filled his eyes. 41.

ਪਿਖਤਿ ਨ ਕੇ ਜਾਚਕ ਤਿਹ ਠੌਰੈ ॥ ਦੇਹਿਤ ਕੇ ਨ ਅੰਕ ਤੇ ਛੋਰੈ । ਨਾਨੀ ਨਾਨਕ ਨਾਮ ਭਿਰਾਈ । ਤਿਨ ਆਨਨ ਤੇ ਗਿਰਾ ਅਲਾਈ ॥੪੨॥

No beggar could be seen at that place, and he did not want to leave Guru Ji from his embrace. Guru Nanak Dev Ji's maternal grandmother 'Bhirayi (Ji)' uttered. 42.

ਮੁਕਤਹੁ ਅਬ ਨਿਜ ਅੰਕ ਤੇ ਕਰਿ ਸਨੇਹ ਤੁਮ ਲੀਨ । ਮਿਲਹਿਣ ਅਪਰ ਸੇ ਪ੍ਰੇਮ ਧਰਿ ਬਿਰਹਿ ਕਰਹਿਣ ਸਭਿ ਛੀਨ ॥੪੩॥

"Let him go now, you have given him enough love. Let him meet others too and take away their pain of separation." 43.

ਮੈ ਨ ਤਜੇ ਰਾਮੇ ਬਚ ਭਾਖਾ । ਜਬ ਲੋ ਪੂਰਨ ਹੈ ਨਹਿਣ ਕਾਖਾ । ਤਬਹਿ ਵਿਛੋਰੋਣ ਅਪਨੇ ਯੁਰ ਸੇ । ਸਿਰਵਾਰੋਣ ਧਨ ਬਹੁ ਨਿਜ ਕਰ ਸੇ ॥੪੪॥

Rama Ji (Maternal grandfather) replied, "No, I will not let him go until I am not satisfied. I will only let him go after I have given lots of alms after revolving money over his head." 44.

ਸੁਨਤਿ ਭਿਰਾਈ ਬਚਨ ਅਲਾਵੈ । ਕਰਹੁ ਨਿਛਾਵਰ ਜੋ ਮਨ ਭਾਵੈ । ਰਾਮਾ ਕਹਿ ਕੇ ਆਇ ਨ ਮਾਂਗਨ । ਦੇਅੁਣ ਨਿਛਾਵਰ ਕਰ ਕਿਹ ਆਣਗਨ ॥੪੫॥

Hearing this, Bhirayi Ji said, "Then revolve as much money over his head as you wish." Rama Ji replied, "There is no beggar in sight in this veranda, who should I give the money to?" 45.

ਤਬਹਿ ਨਾਨਕੀ ਤੁਲਸਾਂ ਦਾਸੀ । ਪਠਈ -ਜਾਚਕ ਆਨਹੁਣ ਪਾਸੀ । ਜਬ ਜਾਚਕ ਜਾਨੇ ਤਹਿਣ ਆਏ । ਬੀਸ ਰੁਪਯਜਨ ਟਕੇ ਮੰਗਾਏ ॥੪੬॥

Then Bebe Nanaki Ji sent her maid Tulsaa to go fetch a beggar. When Rama Ji realised that the beggars have arrived, he arranged for twenty rupees in loose change. 46.

